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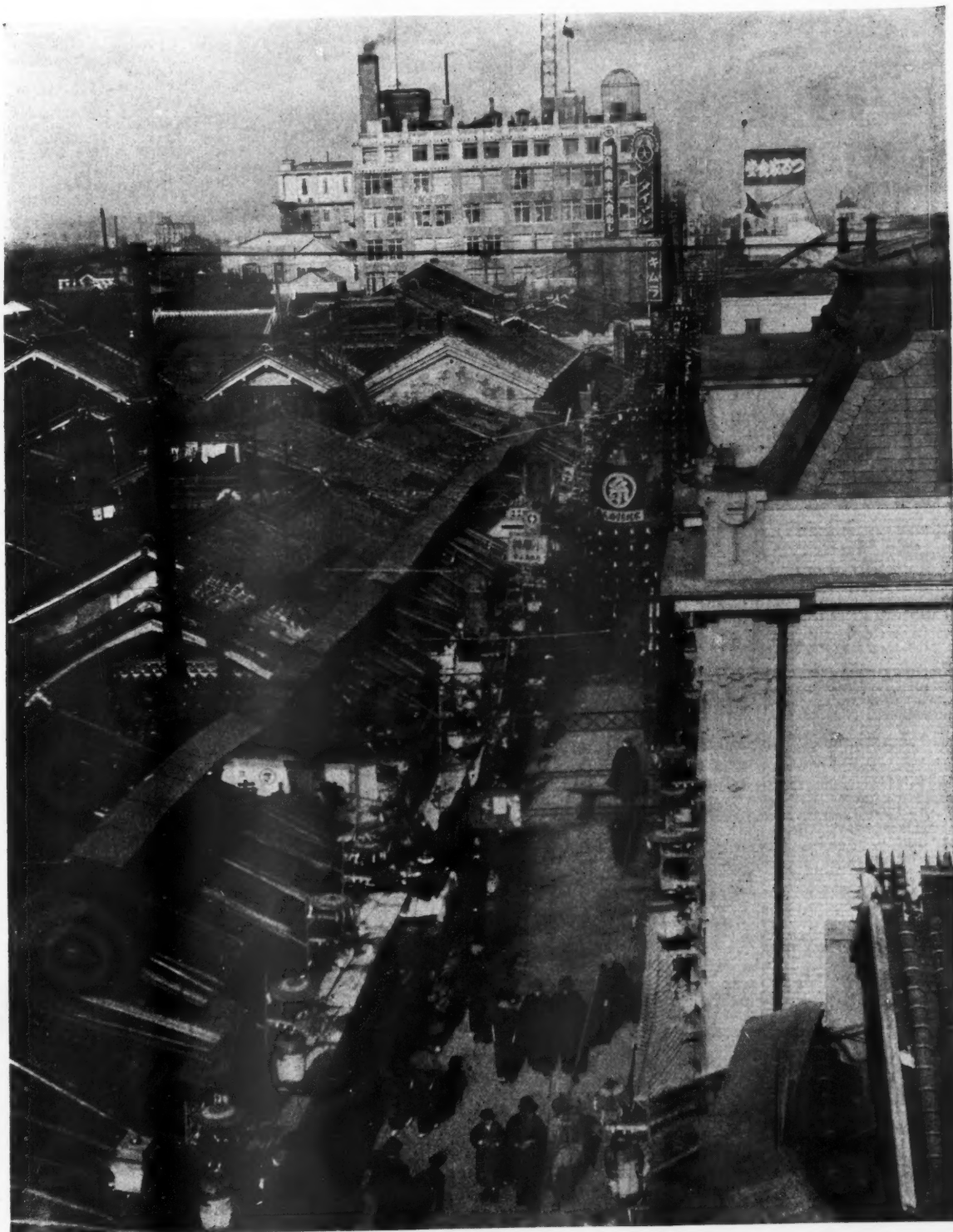
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MISSIONS



NEW CONTRASTS IN ANCIENT JAPAN

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QUESTION BOX

(Answers found in this issue).

1. What are the Buddhists in Japan laying great stress on?
2. How many evangelical churches and members are there in Porto Rico?
3. What rank did "Papa" hold?
4. What group is going to canvass the church members for MISSIONS?
5. How many missionaries has our Home Mission Society sent to Haiti?
6. Of members, only are in any way contributing to Fill in blanks.
7. Who gave \$15,000 to build an Annex for our Tabernacle in Tokyo?
8. Where do they "need some young folks to brighten things up a bit?"
9. What is our Scripture Motto for this month?
10. What is called "The Land where the Sun comes from?"
11. What did one poor woman in On-gole, who had no money, place on the communion table for the Lone Star Fund?
12. What native Christian churches in Burma are sending out their own first foreign missionary?
13. How many foreign-speaking missionaries are in Home Mission service?
14. What was the total attendance at the 20 Missionary Education Institutes in New York and Pennsylvania?
15. "Spiritual miracles happen when—" Complete the sentence.
16. What is the Indian name of the children's magazine, *The Treasure Chest*?
17. What did the "young lady representing fifty years ago" wear?
18. "When a man prays, he takes down—" Complete the sentence.

PRIZES FOR 1926

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1927, to receive credit.

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VOL. 17

No. 3

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Published Monthly except August at 18410 Jamaica Ave., Jamaica, N. Y.

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THE YUKAWA FAMILY OF YOKOHAMA. (SEE MISS CONVERSE'S ARTICLE ON PAGE 157)

MISSIONS

VOLUME 17

MARCH, 1926

NUMBER 3

In the Vestibule of the March Issue



MISSIONS introduces its readers in the travel sketch by Mr. Lippard to some of the New Contrasts in Ancient Japan. For the photograph on the front cover which illustrates the old style of building and the new we are indebted to Missionary J. A.

Foote of Osaka, now at home on furlough. In the background towers one of the new department stores of Osaka, while along the street are the quaint individual Japanese shops. It will be noted also that some of the people on the street are clad in foreign costume, others in Japanese. The mixture is found everywhere, in trade, methods, society, traffic, politics and religion. Japan is progressive and has all modern improvements; and Mr. Lippard suggests how the radio might be employed to spread the missionary message of salvation, peace and good will. His readable article is followed by Dr. Axling's account of the rehabilitation of the Tokyo Misaki Tabernacle, one of the outstanding religious centers of Christianity in Japan. To complete the story, Missionary Ross of Sendai describes Baptist progress in a Japanese "boom town," which proves that Japan has all the latest features of civilization.

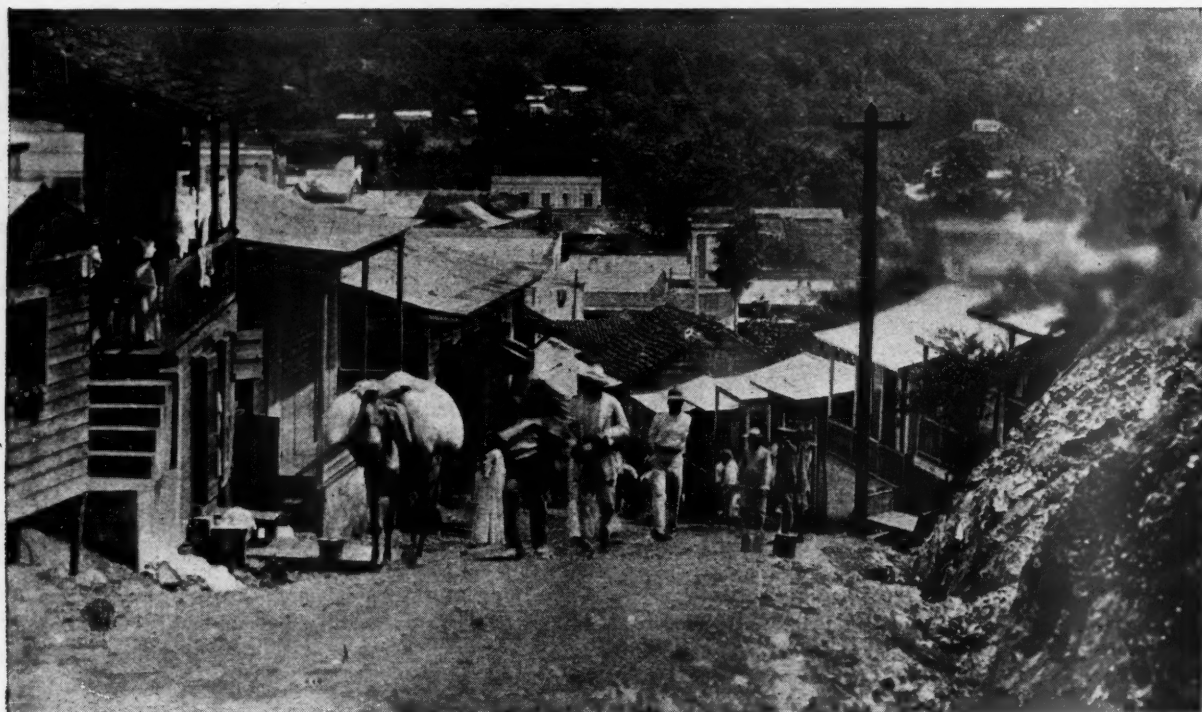
The issue opens, however, with Today and Tomorrow in Porto Rico, with Dr. Frank A. Smith of our Home Mission Society as interpreter of the conditions on that lovely island, and our denominational home mission development there. Miss Martha Howell of Rio Piedras adds her field story of Christian activities, showing how the young men and women go out from the school centers to the rural sections with the gospel message. The Training School breeds the missionary spirit, and Christmas is made to mean much practically to the people. Superintendent Detweiler furnishes a bit of unwritten history in regard to Baptist Missions in the smaller Islands of the West Indies, which have to face difficult economic conditions resulting from overpopulation.

Dr. Agar gives one of his pungent briefs on The High Cost of Low Living. There is material for some deep

thinking in the results of a study of churches. Read it and see if you can suggest a remedy. If you have been disposed to wonder what became of the missionary dollar, you will be interested in the statement of Treasurer George B. Huntington of the Foreign Mission Society as to getting the most out of it. He is thoroughly familiar with the problems of missionary finance.

Hands Across the Sea are stretched in the letter from young Czechoslovakian people, converted in Chicago, to the Bohemian Baptist missionary in that city who led them to Christ. We have left the foreign flavor in their genuine "human document." A striking "Living Witness" story follows in the biographical sketch of Mexican Baptist Pastor Cordova which a friend sends. Remarkable is the record of the Yukawa Family of Yokohama, which forms the frontispiece. Miss Converse did a notable piece of work in that preaching place which she opened in 1891 in company with Miss Yamada. The family portrait goes well with that of the Chinese family which formed January's frontispiece.

Many matters of news interest are covered in the issue. There are the annual meetings of the Foreign Missions Conference, the Home Missions Council and Council of Women for Home Missions, and a special joint meeting in Chicago of our Baptist home mission agencies. The field news is especially rich and full. The departments are instinct with movement. Missionary education has a special church mission feature; the Royal Ambassadors are organizing and beginning to report themselves in service; the World Wide Guilders and World Crusaders are always doing something original and purposeful; the conductors of Helping Hand, Tidings, Conference Table, and Open Forum are vying with one another in making those sections inviting as well as practically appealing. The illustrations are effective from the opening pages to the closing. The Board of Missionary Cooperation makes the financial situation clear; and the editorials seek to impress evangelism and the sharing spirit that should mark all our effort in this greatest of divine human enterprises in which we are engaged.



A MOUNTAIN VILLAGE IN PORTO RICO

Today and Tomorrow in Porto Rico

*A REVIEW AND PREVIEW, BY THE SECRETARY OF MISSIONS OF THE
AMERICAN BAPTIST HOME MISSION SOCIETY*

BY FRANK A. SMITH, D.D.



THE island of Porto Rico has made more progress during the last quarter of a century than in the four preceding centuries. American occupation has awakened new ideals, afforded new opportunities, and kindled new moral and spiritual inspirations. Traces of the old Spanish civilization still linger, ancient and picturesque, but they are being elbowed out of place by American institutions. During the last twenty-five years a network of admirable roads has been built over all the island and motor buses penetrate to the remotest hamlet, thus linking the people together. These roads wind through deep valleys and along steep mountain sides carrying a variety of traffic, motor trucks, slow moving oxen, men on horseback striding queer saddles, and sorry looking funeral parties. Great public institutions have been built. The tuberculosis sanatorium at Rio Piedras is a marvel of beauty and adaptability, the new Insular Capitol Building is ambitious and imposing, the Carnegie Library and School of Tropical Medicine in San Juan bear witness to appreciation of new values in life. The people are well dressed, even the poorest wearing shoes and stockings as a mark of self-respect. One is proud to be an American when he sees what our Government has wrought in the Island.

The chief benefit of American occupation is education. The system of public schools evokes admiration from the visitor and gratitude from the people. The chief interest

of the Porto Ricans is education. Families are large and in all the cities swarms of young people and children can be seen going and returning from school. The buildings especially in the larger towns like Ponce and San Juan are large and imposing, the curriculum is the same as in the States, and many American teachers are employed. One large school building in San Juan has accommodations for over a thousand scholars, with one floor devoted to manual training in all branches, and another devoted to domestic science. All the instruction above the seventh grade is given in English. The rural schools are everywhere. The older buildings are giving way to excellent and commodious concrete structures and the scattered rural school has been absorbed in the graded consolidated schools. The climax of the educational program is found in the University of Porto Rico at Rio Piedras, where excellent opportunities are offered for advanced work. This whole educational system is bringing a higher intelligence to the lower classes and transforming the life of the people.

Porto Rico is essentially rural. Some of the most beautiful scenery in the world is to be found there. Narrow valleys with steep high mountains rising to sharp peaks have given it the name of the "Switzerland of the Tropics." The roads wind up and down through deep gorges and over high mountain passes opening vistas of surpassing loveliness. The slim, graceful bamboo, the wide spreading plantain, the gorgeous poinsettia, the waving palms, with sugar cane, coffee and

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orange groves give evidence of an amazing fertility. Vegetation is dense and deep and cultivation is carried up the steep mountain sides to the very hilltops. The houses of the rural people seem little more than wayside huts, tiny and primitive enough when they are constructed of palm branches, but the people emerge clean in apparel, greet the visitor with the simplicity and native courtesy that belong to the Latin races.

And yet behind the smiling face of nature and the splendid colonization of the United States there lurks the inexpressible tragedy of hunger. Even in some of the churches there were faces that told the gaunt tale,



A SUNDAY SCHOOL PARADE

and in some sections the children sat on the doorsteps listless and quiet, too undernourished to manifest the normal activity of childhood. While this is not true of all the rural districts it is painfully true of several regions, and emphasizes the fact that economic conditions are hard and the people are poor. One reason for this is that the island is over-populated, sustaining one of the most dense populations in all the world, and it requires care-



A YOKE OF OXEN—A COMMON SIGHT ON THE ISLAND

ful cultivation and marketing to feed and sustain so many people. But the principal reason is that wages are pitifully low; in fact so far below the minimum standard for sustaining the average family that women and children are compelled to work in the fields. The wealth of the island is in the hands of 15 per cent of the people and great landed estates make the ownership of small farms difficult. The economic question is still the great unsolved problem before the insular authorities both American and Porto Rican.

The Protestant faith has made rapid progress during the years of American occupation. Under Spanish rule Roman Catholicism was the state religion, but it was not imposing in appearance nor did it reach the lower classes. Since Protestant missions have been established Romanism has attempted to meet its duty, and it is gratifying to be told that there is no bitterness between the rival faiths. There are 200 evangelical churches with 13,000 members and 26,000 Sunday school scholars. The church membership represents only 10 per cent of the total population, but the evangelical influence far outstrips these meagre proportions. The evangelicals are represented largely in every educational and reform movement and their programs are frequently adopted in whole. This was especially noticeable in the recent "Crimes Congress" held in San Juan. Some of the foremost men in the Insular government are Protestants and occupy high places, and these churches give promise of furnishing more than their proportion of leaders in all walks of life for many years to come. Popular education



THE BAPTIST CHURCH AT BARROS

and Protestant mission work have worked hand in hand to produce something the Island has never had, a strong and intelligent middle class. This is a growing element in the life of the people, and gives promise for a future when spiritual and moral values will receive wider and higher recognition.

The whole Island offers an open door for the Gospel. Those who know conditions most intimately are confident that the population is ready for a great mass movement toward evangelical religion. There was a deep and absorbing interest everywhere. Not only were the church members present in large numbers at our meetings, but the people from without thronged the doors, sat in the windows and filled the aisles. The service was often long but they stayed and stood till the end. The hearts of the people were responsive. How they sang! Everybody sang, with an abandon and spirit that did one good. In such an atmosphere it was evident that there were souls ready to accept Christ. On two evenings our party confined their messages exclusively to the evangelistic appeal, speaking through an interpreter, of course, and at the close the pastors in both of the churches called for confessions of Christ. It was a great joy to witness the response. In one church twenty, and in another twenty-seven, came out in open acknowledgment and acceptance of Christ as their Saviour.

There are Baptist churches on the island, and in many places they are the only evangelical churches in the community. All of the pastors are Porto Ricans and the

few missionaries from the United States have supervision and are engaged in training the native workers. This is in line with the best missionary strategy. It would be difficult to find a more devoted company of Christian workers than the men and women who represent our two home mission societies, and it was gratifying to see the love and esteem in which they are held by Porto Ricans. There are Baptist churches in nearly all the large cities and in many country districts.



BAPTIST CHAPEL IN SANTURCE



A STREET IN OLD SAN JUAN

The church at San Juan has a fine modern building in a central location and maintains a day school for small children and classes for preparing young women to be teachers of embroidery. The graduates from this department become teachers in the public schools. The church at Ponce is spacious and imposing and is doing excellent work in religious education. Time would fail me to tell of Rio Piedras and Barranquitas, of Canovanas and Aguas Buenos, of Caguas and Carolina, of Gurabo and Coamo, of Pleya and Adjuntas. They all gave us the welcome of their hearts, though some of them displayed banners of welcome which read, "Welcome Baptist Champions," whatever that may mean.

The cocoanut groves beyond Loiza seemed to take one back to the primitive South Seas of Robert Louis Stevenson, and there under the outstretched palms, within sound of the waves, is a little chapel erected a few years ago by D. G. Garabrant. "He being dead yet speaketh." The churches are too small everywhere. At Yanco the Sunday school is so large that it must meet in two sections. The children come on Sunday, and the older people come to Sunday school Monday evening: and the building is not small by any means. The greatest challenge may be seen at Santurce. This is a suburb



THE PONCE BAPTIST CHURCH

of San Juan and is rapidly growing by the removal of people from the center of the city. The fair-sized chapel was long since outgrown, then a house next door was purchased and filled up and downstairs with children. Even then the attendance was too great so that during the teaching period many of the classes must go to nearby homes for the lesson. The school is a model of organization and teaching and is doing a successful work, and under such difficult conditions there was an attendance of 572 on the Sunday of our visit. Santurce needs a new and a larger building, for with better equipment a great work is sure to crown the faithful service rendered in this congested center.

The Baptist work in the Island is confronted with problems of its own growth and progress. Prominent men of other evangelical bodies assured us that the Bap-

tists were leading in growth and in missionary zeal. When our missionaries began work twenty years ago they built the churches with the expectation that they would be large enough for fifty years to come, but at the end of twenty years they are too small. Nearly every edifice has been enlarged, and yet they are crowded. In spite of the adverse economic conditions to which reference was made, all of the churches are making progress toward self-support, the number being increased each year; and in addition to their own burdens they have undertaken the total cost of evangelizing a portion of the Island hitherto unreached. The first generation of Protestant believers is in our churches, and the second generation is coming on. It is the judgment of careful observers that if the Baptists of the States properly care for their work, before the end of the second generation the Baptist churches of Porto Rico will be as completely independent and self-supporting as the majority of our State Conventions. It kindles the imagination to look forward to an indigenous self-supporting church in twenty-five years.

The Theological Seminary at Rio Piedras has been a most valuable factor in achieving this remarkable result. This school is carried on cooperatively with other denominations. Baptist teachers are on the faculty and there is a good representation of Baptist students. The school is situated opposite the University campus and many of the theological students take University courses. Missionary experience has shown that a strong and well trained native ministry is the quickest way to evangelize a nation, and this school is rearing up men who will be equal to the task of leadership when the day of independence comes. Close by the Seminary is Villa Roble, the Baptist training school for young women, maintained by our Woman's Society. There are eight girls studying to become missionaries among the Spanish-speaking peoples. The value of such a ministry was plainly manifest in the churches, and at Aguas Buenas the work among the children and young people was especially attractive. The future of evangelical Christianity lies in the types of Christian thinking and living we are able to bring to the young people of these churches.

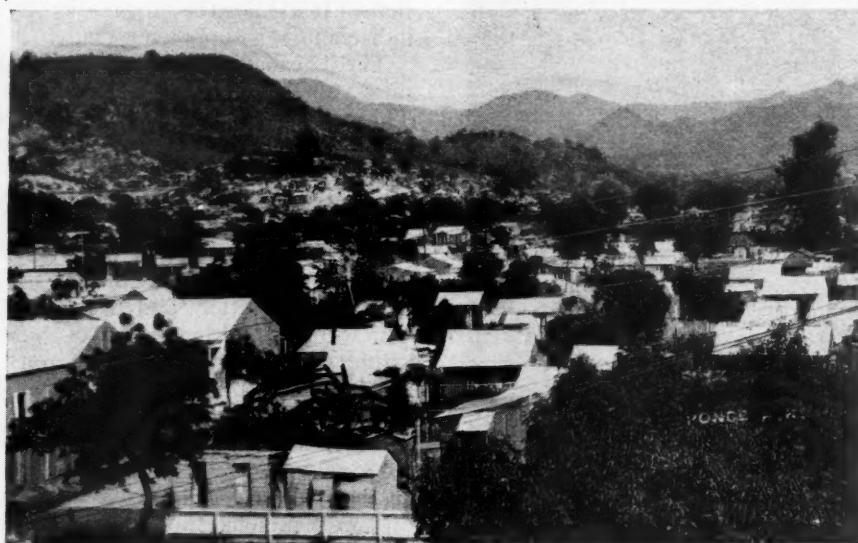
Behind the simple story of these two schools lies an important missionary strategy for our whole Latin American work. These institutions can furnish a regular supply of Porto Rican workers who are able to go as



STUDENTS FOR THE MINISTRY IN PORTO RICO

missionaries into the Spanish-speaking countries. These missionaries could pioneer and help to train a native ministry which in turn could take over the entire task. Pastors from other Latin American countries could come to these institutions for special training without danger of losing sympathy for their own people and their own land. There would also be much to offer to such men that they could not gain in schools in their own lands at the present time. They would have a somewhat settled culture and a stable political atmosphere; they would observe and share in a well established evangelical work which would serve them as a clinic; they would come in contact with a high grade of men, far above the average; and during the days of study they would find available Biblical works printed in English. Such a movement has already begun in secular education, and it has unmeasured possibilities in the advance of the Kingdom of God in Latin America.

The most significant, the most appealing, the most hopeful sign of evangelical advance is not the splendid schools nor the imposing churches, but it lies in the life of the Christian community. The moral standard among church members is high. One could almost tell the difference between the Christians and the others by the looks of their faces. The church buildings are small and inadequate, the most optimistic could never regard them with pride. But the people in the churches were companies of clean, respectable, devout believers, albeit most of them were poor. Not many of the upper class are reached, for social ties bind them to the Roman Catholic church. But lives are being transformed, and communities that were gambling, drunken and cock-fighting have been made over, and the power of the Gospel, the power of God unto salvation still has its witness as new chapters of the Acts of the Apostles are being written in the Baptist missions of Porto Rico.



A VIEW OF PONCE

Porto Rico in Christmas Dress of Beauty

BY MARTHA HOWELL OF RIO PIEDRAS

THE wonderful little island of Porto Rico down on the border of the tropics, and near the middle of the Atlantic, is probably one of the best examples of modern advance in all Latin America. The well-built public schools along the country highways, the big auto-trucks loaded with the good things of the great factories of the North, the big and well-cultivated fields of cane and tropical fruits, and most prominent and immediate in the first view and impressions of the newcomer, the splendid thoroughfares crowded with autos, busses and delivery vans and vehicles—all reveal a land of great activity.

Along with this advance and the onward march of things in the Island has gone the development of Christian activities—the consecration of life, the better learning of the "Way," and the almost constant conversion of souls. The fact is that this great advancing Christian development has had its own quiet part in the upward life of the people.

Here in Rio Piedras, where much of this Christian development centers, we can hardly realize that some twenty or more years ago there was only a small humble group of believers. From here today go young men and women to many different parts of the Island and to other sister Latin lands with the gospel message. Often these workers must preach and teach on a new field where there is no chapel near, services being opened in a private home, sometimes a small cabin. Here, the dwellers about soon send their children to the Sunday school or come themselves to hear the message. There is little opposition. Recently it was my privilege to accompany one of these young preachers with a small portable organ to one of these services down a country lane not far from the town of Trujillo Alto. From there some of the members had walked out to this country home to help in this meeting. Here on that Sunday afternoon the happy Christian songs of the Christmas time must have lent a new meaning to the Christmas spirit. On asking if the



MISS MARTHA HOWELL WITH TRAINING SCHOOL GIRLS

family that was lending its home for this service Sunday after Sunday was Christian (I had asked an old mother if she were a Christian), they humbly said, "We are candidates," meaning converts not yet baptized.

The present year has been one of unusual blessing for the Training School. The character of the girls themselves, the cooperation of the Porto Rican Christians and that of the friends in the Home Land, all have contributed to make a very helpful year of advance. It is a splendid story the girls have to tell on returning from the visitation in the homes on Friday afternoons. "We sang and read and explained the Word in some homes, we visited the sick in the municipal hospital, we invited the people to the service or the Sunday school of the 'barrio' where we visited," these are the reports given as they come in, hot and tired from these fields, but glad that they have been able to carry the message.

The Christmas scenery is especially lovely in Porto Rico. The bright red poinsettias against the dark green of the shrubbery, ferns and trees, the orange trees along the highways with their yellow fruit, the great swaying coconut trees with their clusters of big nuts, all are nature's decoration and gifts for the Christmas season. It is in the midst of such lovely decoration that "La Noche

Buena" is celebrated, which nearly always ends with the big family meal at midnight. In many Sunday schools of the Island on this same Christmas Eve the people desirous to give a truer meaning to the Christmas festivities work out and present the dramas of the "Wise Men" or of the "Shepherds." More and more the purpose to make Christ known through the Christmas season is



THE PORTO RICO BOY SCOUTS WHO GATHERED AT PONCE TO GREET THE VISITORS FROM NEW YORK

taking possession of the people of the Christian churches. We hope that every gift that was given to the needy of the several "barrios," most of these coming from the Christians of the North, may bear a Christmas message to the many homes where they were taken.

There is probably no feature of the work in which we are engaged more encouraging than the cooperation of the Porto Rican pastors and Christians. A specified amount has been placed in the budget of the Rio Piedras Church for this school, the pastors of two of the interested churches teach on the Training School staff, pastors send their best girls, and the churches from which two of these girls have come have officially recommended them by accompanying letters. Such demonstration of interest and helpfulness encourage all workers and students to nobler efforts in Porto Rico.



A DISTANT VIEW OF BARRANQUITAS, PORTO RICO

Baptist Missions in the Smaller Islands of the West Indies

BY REV. CHARLES S. DETWEILER



AS ONE of the ships carrying delegates from New York to the Panama Congress on Christian Work sailed through the Caribbean Sea a number of them were observing two small islands far to the west, on one of which a cluster of houses could be discerned. No one seemed to know anything about them except their names, learned from the officers of the ship. Among the delegates was an enthusiastic denominationalist, who exclaimed with joy that he could discern the steeple of the Baptist church. A steeple was indeed visible through the glass, but inasmuch as the islands belonged to Colombia, a Roman Catholic country, it was thought that the delegate was making a preposterous claim for his denomination. Strange to say, it proved after all to be a Baptist church, but the fact was not discovered during that voyage.

Five years after the Panama Congress a letter came to the offices of the Home Mission Society from the pastor of the Baptist churches of St. Andrews and Old Providence Islands asking aid for his people and informing the Society that the churches had been founded by his grandfather, who had been commissioned by the Society in 1855. An examination of the records confirmed his statement, and brought to light some interesting history. Philip B. Livingston, a scion of the famous Livingston family that furnished a signer to the Declaration of Independence, born in 1814, went to the Islands of Old Providence and St. Andrews when he became of age and set free his slaves. Nine years later he was converted and baptized in the Laight Street Baptist Church, New York, and from the first took a lively interest in preaching the gospel. In 1855 he sought a commission from The American Baptist Home Mission Society as its first missionary to New Granada, South America, for these islands belong to that republic. For three years he received aid from the Home Mission Society and then announced that his churches were self-supporting.

The years went by and the churches were forgotten. Philip Livingston lived to a good old age, dying at eighty, in 1894. Late in life he contracted a second marriage with a Christian woman of the Island. His son by this second wife succeeded him as pastor of the two Baptist churches in the two islands. The son died and left a son to succeed him in the ministry. This grandson of Philip B. Livingston was sent first to Jamaica for his High School course and then to Howard University, Washington, where he graduated in 1911 with the degree of Bachelor of Divinity. He returned to the islands in time to take the place of his father when he passed away, and up to the present time he has maintained the work begun seventy years ago.

The inhabitants of these islands are English-speaking Negroes, practically all of whom are adherents of the Baptist Church. The Colombian government maintains a small military force under a few government officials, who of course are Roman Catholic, and who have priests with them that make use of every means possible to

build up a Roman Catholic constituency. Thus far they have not been successful except in the case of the few children they have sent to Bogota to be educated in the church schools. The population is 7,000. Their only means of support is fishing and the raising of coconuts. Access is had to the islands by schooners from the Canal Zone. Because the price of coconuts has fallen since the war from \$40 a thousand to \$8 a thousand economic conditions became greatly depressed, and the people were no longer able to support their pastor and their schools. Therefore Pastor Thomas Brockholst Livingston appealed to American Baptists, saying that the church school which formerly employed three teachers was closed; one chapel was in ruins and the other chapel and schoolhouse needed to be repaired and painted. But St. Andrews and Old Providence cannot be reached by steamship and are not easily visited. The Mission Society appealed to had no funds for new work, and so these isolated Christians were left unaided in their struggle to maintain schools for their children.

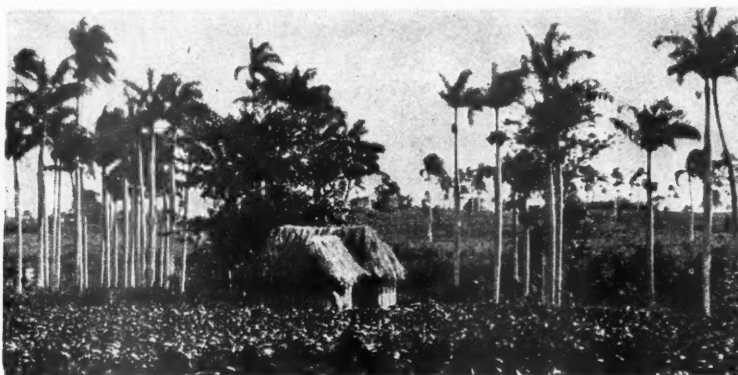
One hundred years ago the West Indies were recognized as one of the principal mission fields of Great Britain. Missionaries were sent not only to Jamaica but also to the smaller English-speaking islands, and to Haiti. In the first flush of enthusiasm and gratitude for emancipation the Baptist churches of Jamaica offered to become self-supporting in order to release foreign mission money for the benefit of new missions on the Congo. Those simple-minded Negro Christians could not foresee the long struggle before them, and that economic independence, like political liberty, could not be granted but had to be acquired by long toil. They could not foresee the fall in the price of sugar occasioned by the adoption of free trade by England. Although the Jamaican Baptists gradually tried to take over the missionary burdens of the Baptist Missionary Society of Great Britain, they were never able to maintain those outstations in Haiti and the many small islands as they had been in the middle of the nineteenth century. Today one may find in the West Indies remnants of a once greater work in the church buildings that have fallen into disrepair and have been abandoned. North of Santo Domingo is Turks Island where a work was begun in the year 1842, and maintained with some interruptions until well into the present century. Since 1917 no Baptist pastor has been in that sphere. Not only had the missionaries founded churches on Turks Island but they had succeeded in building three churches in Santo Domingo, and some in the Caicos Islands. The churches in Santo Domingo are now almost in ruins, and were work to be resumed it would have to be begun anew from the ground up. In the north of Haiti some churches that had been built by Jamaican Baptists are now destroyed, and apparently the few remaining English-speaking Baptists are not strong enough to rebuild. Whoever would go to Turks Island and the Caicos Islands would have a field nearly 300 miles in circumference and would have to visit his outstations in boats. The principal landing place in the Caicos Islands is

twenty-one miles east of Turks Island, across a rough and turbulent channel. Because of the declining economic condition of the people the work is hard and heart-breaking. The population is 5,000, two-thirds of whom are registered as Baptists.

Somewhat the same conditions prevail in the Bahamas. The people have been going backward rather than forward in their economic condition, and it is becoming increasingly difficult for them to sustain a minister even when two or more churches unite for that purpose. The gradual decline of the Baptist churches in these English Islands is doubtless due to the sad economic condition of the people. Before the passage of the present Immigration Law in the United States, our country drew off their surplus population and offered seasonal employment to many others. Now this door of opportunity is closed, and the islands seem to be unable to support their natural increase of population. A recent visitor from the Baptist Missionary Society of Great Britain reported that he could see no solution of the living problems of the Bahamas except as the British Government

would undertake to transport many of the people to other lands, where there would be room for them.

A little more than two years ago our Home Mission Society assumed responsibility for the evangelization of Haiti and has sent two missionaries from this country to begin their work. With a little encouragement they have been enabled to revive some of the Baptist churches in Haiti which had almost disappeared, and to restore some of the meeting houses. There is little prospect that the decadent Baptist missions in the other small islands of the West Indies will be revived except as some strong missionary society, either from Great Britain or the United States, undertakes responsibility and sends missionaries from without, as has been done in Haiti. The Jamaican Baptists are not strong enough to accept this task. For Haiti and the Spanish-speaking islands the American Societies have already accepted responsibility, although not able in every case to undertake the work as it ought to be undertaken. The burden of the evangelization of the islands under the British flag ought to rest upon British Christians.



The High Cost of Low Living

BY F. A. AGAR, D.D.

ONCE upon a time the Master called upon a young man to come up and live on a high plane with Him. But in response to the words of Jesus, "Go sell all that thou hast and give to the poor, and come follow me,"

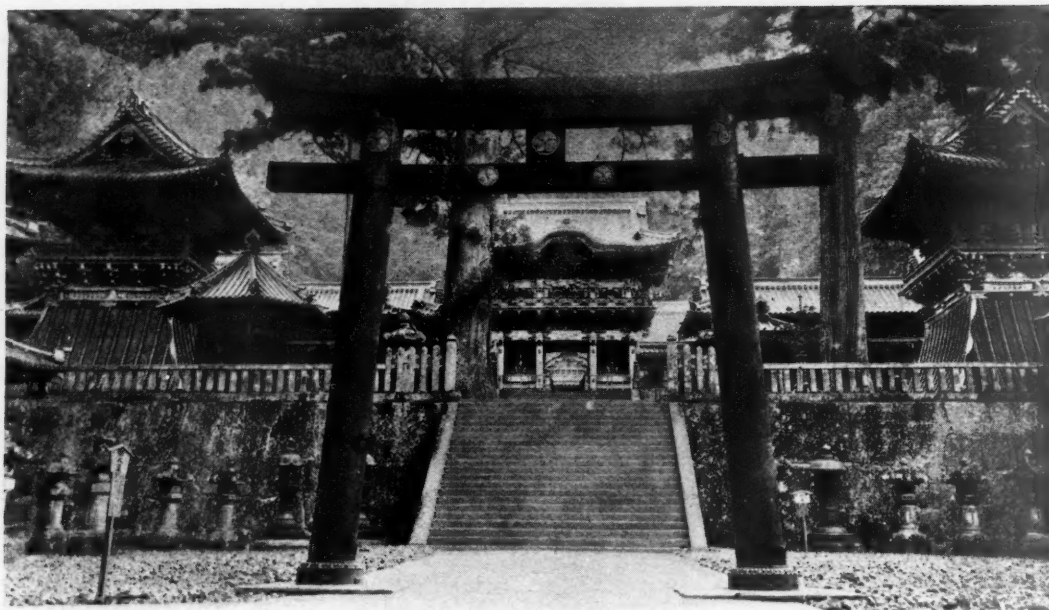
the rich young ruler went his way and left Jesus sorrowful. If he never came back, though he was very rich in gold and silver, he was to be eternally poor, and that is a high price to pay for low living today and tomorrow.

Ananias and Sapphira also paid a very high price in order to live low and hold on to money which they had openly promised should be given to God. It would seem therefore that low living costs far too much. High living is also expensive but it pays. Better the high cost of high living with Christ than the high cost of low living without Him.

The occasion for this meditation is a recent study of 65 churches in three Associations within the bounds of one State Convention, which shows that of 10,876 members, only 5,439 people are represented as contributors to

current expenses, and that includes a large allowance for family subscriptions. The survey also reveals that of the 10,876 members, only 3,528 are in any way contributing to missions and beneficence. The average church treasurer knows where 95 per cent of all church maintenance funds comes from, for only 5 per cent of the total is received in loose collections. It is also true that 93 per cent of all missionary funds comes from subscribers of record.

So it seems clear that many thousands of church members have said one thing with their lips and the exact opposite with their money. Money speaks louder than words. Church members, when they give themselves to the Lord, make a definite surrender of themselves to Him, and that brings their money under the Lordship of Christ. The difficulty is that so few of them are clearly taught that when they are received into membership. High living is costly, but there is a tremendously high cost connected with low living. It is said: "Depart from me into outer darkness, for I never knew you."



ENTRANCE TO A TEMPLE AT NIKKO

New Contrasts in Ancient Japan

BY WILLIAM B. LIPPHARD



HE train from Utsonomiya to Tokyo was densely crowded with characteristically good natured and courteous Japanese. At each station on the four-hour run more people had come aboard, and by the time the suburban districts of Tokyo were reached not a single seat was available.

Even the aisles were full, for in the second-class cars on Japanese railways the seats run lengthwise as in old American trolley cars, thus permitting more room for standing. I wondered whether the Imperial Japanese Government Railway, before constructing its railway cars, had sent its superintendent to study conditions in the New York Subway during the rush hours! No one on the crowded train paid any attention to the lone American.

In my car were a dozen or more hunters, for the hunting season had just opened. Some were cleaning their guns; others were making supper out of the remnants from their lunch baskets; still others were examining the game birds they had shot. There were not many and the universal complaint was that there had been more men in the woods than birds. All were laughing and joking one another at the meager results of the day's hunt. Fortunately there had been no casualties, although one man had accidentally shot his own dog. The dogs of the other hunters seemed fearfully tired and crouched in utter weariness under the long narrow seats. The other passengers consisted mostly of business and professional men, shopkeepers, women clad in quaint kimonos, and a dozen or more children. All the hunters wore American knicker costume with high boots. Evidently the kimono of a Japanese gentleman and his wooden shoes are not suitable for tramping through forests in search of game.

As I sat there studying this interesting cross section of Japanese humanity, my traveling companion, Rev. K. Fujii, pastor of the Student Church at Waseda University (where Dr. H. B. Benninghoff has been doing his remarkable work among the students of this great school), suddenly gripped my arm. "Look," said he, "there you see a typical illustration of the contrast between new and old Japan." In one corner of the long car, completely oblivious to the chatter of the children, the gossip small-talk of the women, the jokes of the hunters and the serious conversations of the business men, sat a young Japanese. He was faultlessly dressed in a stylish well-fitting American business suit. The color scheme of his necktie harmonized with that of his socks. Well polished shoes were on his feet. I could hardly believe my eyes as I saw him busily engrossed in a *Japanese Cross Word Puzzle*. Then I turned to the corner across the aisle where sat a woman with a look of utmost fatigue on her face. Bare feet were on the floor and beside them the wooden shoes she had removed. From her back she had just lifted an infant that had been harnessed there with shoulder straps, probably for the entire day. It was now sprawling on the seat beside her, crying lustily because it was hungry, kicking vigorously from sheer relief from its previous cramped position. Out of a big box on the floor she took a bowl of rice and some greasy fish and with chopsticks began to eat her supper. Here was old Japan continuing the customs of centuries, sitting on one side of the railway car. Here was new Japan alert and educated, readily adopting the customs and costumes as well as the passing fads of the West, sitting on the other.

No traveler can visit Japan today without being conscious every hour of the day of a transformation from the old to the new that goes on before his eyes. To be sure, for sixty years, ever since Japan was opened to

foreigners and began adopting and adapting and then became adept in the material civilization of Western nations, writers and travelers have been calling attention to this transformation. Contrasts between the old and the new are visible everywhere. Long, ponderous, two-wheeled carts, heavily laden yet with loads balanced almost with mathematical precision, drawn by single bullocks, go rumbling through the crowded narrow streets, while high-power automobiles crawl slowly behind, waiting patiently for a wider stretch of street or a turn in the road for an opportunity to pass. Mammoth steel pile drivers may be seen laying concrete foundations for new fire and earthquake proof office buildings, while only a few blocks away, eight men are pulling a pile driver up by hand power in order to let it fall on foundation stakes for a new Japanese house. The jinrikisha competes with the taxi-cab, and the wagon drawn by human labor with the giant auto-truck. Well-paved streets, electric lights, European hotels, wonderful electric interurban railway systems, great department stores, immense steel plants, world wide shipping corporations, and spacious moving picture houses—all find their antitheses in the Japan of yesterday with its muddy roads, kerosene lamps, quaint Japanese inns, small shops, individual artisans, dirty fishing boats and little Japanese theaters. The old and the new live side by side.

The newest phase of this contrast is the radio, which is capturing Japan, just as it has taken hold in America. Here stands one of those quaint shops, its counters projecting out into the street. They are covered with an infinite variety of dried and smelly fish. Beside this shop stands another with imposing glass front, on which appears in Japanese characters as well as in big English letters, the word "Radio." A huge crowd gathers in front of the shop in the evening, listening to the music broadcasted through its receiving set. More than two

hundred thousand sets are now scattered throughout Japan. Every one is registered with the government. Soon the number will be half a million or more. Programs will also improve. Thus far they consist only of music. None of the features characterizing radio programs in America have yet made their appearance. Let us hope that some of them will never do so! Is there not here a superb opportunity for Christianity by a new method to bring its message to the people of Japan? Suppose all the mission boards were to unite in establishing a broadcasting station of their own, assuming that the government would grant its sanction. Suppose that the number of sets in Japan had increased to a million and that each had an audience of ten or more listeners. In theaters, restaurants and shops there would be many more. This would mean that the Church of Christ could at one and the same time bring its message to more than ten million people. Contrast such an opportunity with that afforded on a side street in some out of the way village, by a dingy, poorly equipped preaching place that reaches perhaps a score or more people in a single evening.

Nevertheless the very existence of these preaching places, however inadequate they may be for their purpose, is in itself a part of the contrast between old and new Japan. Fifty years ago there were no such places. Today the visitor can stand, as I did, at the window of a restaurant on the upper floor of a Japanese office building, and note several Christian church spires towering above the city skyline. In Tokyo our missionary, William Axling, feeling very happy over the rededication of the Tokyo Tabernacle, which he describes in this issue, told me that in the metropolitan area of Tokyo there were nearly 175 Protestant churches and chapels. The thousands of members identified with them constitute an increasingly powerful leaven at work in Japanese



A STREET IN THE SHOPPING DISTRICT OF KOBE. NOTE THE SIGN ADVERTISING AMERICAN PHONOGRAPHS

society, influencing its life and thought, upholding Christian ideals, advocating Christian brotherhood, urging the acceptance of the Christian faith. Scattered throughout Japan are now thirty-five organized Baptist churches, which with forty-four preaching stations make a total of seventy-nine places where regular Baptist meetings are held and where the gospel is preached. Nine of the churches, or 25 per cent, are entirely self-supporting.

Full of romance are the stories of some of these churches. On a dismal, foggy afternoon in October, accompanied by Missionary C. H. Ross, I boarded an electric interurban train in Sendai. Again it was packed with Japanese humanity, and once more I thought of the subway. This time nearly 150 school children were in our car, on their way home to some rural village along the road. Everywhere in Japan one sees school children and schoolhouses. Many of the latter are handsome new buildings, still in process of construction. An hour's ride brought us to the ancient fishing village of Shiogama, the Gloucester of Japan. After a long walk down the main street, lined on both sides with those ever fascinating Japanese shops, past the waterfront with its striking congestion of fishing boats, we came to an imposing new church building, the Baptist Church of Shiogama. Behind this attractive edifice stood the parsonage. The young pastor recently installed here, aided by his capable, charming wife, an expert kindergartner who had been trained in one of our Woman's Society schools, is already getting a great hold on this community. Less than ten years ago, when Dr. Frederick L. Anderson and Secretary James H. Franklin were visiting Shiogama, there was only a preaching place in the town. Twenty years ago Shiogama had such a reputation for godlessness, wickedness and immorality that no mission board had included it in its plans. All had agreed that it was hopeless to make any attempt at evangelization here. Christianity seemed to have no chance. Today this self-supporting Baptist church, receiving no funds from American Baptists, the only Christian church in a district of 40,000 people, has the support of leading merchants and business men, and is facing a most hopeful future. Much of the credit for this amazing new contrast in a district of ancient Japan is due to the untiring and devoted missionary service of Mr. Ross, who has been on the Sendai field for fifteen years.



THE PARSONAGE AT SHIOGAMA WITH THE NEW CHURCH IN THE BACKGROUND



MRS. J. R. WILSON ABOUT TO ENTER A BAPTIST PREACHING PLACE NEAR KYOTO. MR. WILSON IS ADJUSTING A TIRE ON HIS MOTOR TRICYCLE

How inspiring it was, in the course of my travels in Japan, to meet our Japanese Baptists, pastors as well as church members. On stepping ashore on Japanese soil, the very first Baptist I met was the customs official who examined my baggage. He was a member of Mr. Topping's Bible class in Yokohama. In another city, the man from whom I bought some kodak films was a Baptist. In Tokyo the secretary of the Y. M. C. A., who sat beside me at a luncheon, was a member of the Tabernacle Church. In Sendai, the banker through whose efforts one of the Sendai churches was able to secure a desirable piece of land at a saving of perhaps a thousand dollars, was a Baptist. The courteous woman shopkeeper in Kobe, from whom I purchased Christmas gifts for my family, was a Baptist. The Japanese pastors and laymen around the table at the meeting of the Joint Committee, which I attended in Tokyo, were men whose vision, enthusiasm and consecration were an inspiration. A memorable interview was my brief conversation with the aged dean of the great school maintained by the Woman's Society at Sendai. She is now seventy-eight years old. On November 6, 1925, she celebrated the fiftieth anniversary of her baptism. She was the first woman baptized in Japan. When the ordinance was administered fifty years ago, the people who witnessed it thought she and the officiating pastor were about to commit suicide! The morning devotional service which Rev. K. Fujii and I had in our room in a Japanese hotel in Nikko, where we were surrounded by beautiful mountains and venerable Shinto shrines, while below us flowed the river beneath the sacred bridge of Nikko, was an experience I shall never forget. Merely to compare these Christian Japanese with those who were not Christians made me aware again of the reality of the contrast between the old and the new in Japan.

Nevertheless, in all frankness, it must be said that one contrast observable here is not to the credit of American Baptists. I refer to the crying need of more adequate church buildings. The contrast between a rude Baptist shack on a side street and an imposing Buddhist temple on a main highway is too obvious. The Japanese gentleman who judges the two religions on the basis of external comparisons must inevitably reach conclusions unfavorable to Christianity. Indeed, how can he judge otherwise, for the struggling group in the little church is still too small to make any discernible spiritual impression on the community. With an adequate, attractive, well equipped church edifice, such a community influence

would speedily become recognizable. It is true that some of our churches in Japan are handsome buildings, of which both American and Japanese Baptists may be proud. Unfortunately it is also true that others leave an impression of painful contrast. One missionary expressed his opinion to me that if the churches at home would soon make available perhaps a score of new and up-to-date church buildings for the Japanese Baptists, inexpensive yet attractive, unpretentious yet substantial, the day when full responsibility could be transferred from missionaries to Japanese would be greatly hastened.

The current revival of Buddhism is another contrast of profound significance. In the propagation of its own



INSIDE THE TEMPLE GROUNDS AT NIKKO

faith, Buddhism has adopted many of the methods of Christianity. Sunday schools, patterned after Christian schools; hymns, in some of which the word "Buddha" is merely substituted for that of Christ, as for example, "Buddha Loves Me, This I Know"; social service and other activities—all are being utilized in this Buddhist revival. Only a short distance from our Tokyo Tabernacle stands a social center, maintained by Buddhists, in competition with the Baptist Tabernacle. One evening, when I passed, it was densely packed with people listening to a popular lecture. Several policemen stood outside to prevent others from coming in, for even standing room was unavailable. To these activities has been added that of preaching. With intense interest I stood

behind one of a row of huge pillars in a magnificent Buddhist temple at Nara. These pillars enclosed an immense open room, its floors covered with those familiar soft straw mats. Out in front of the temple, at the bottom of the long flight of stone steps, I had noticed a hundred or more pairs of shoes, checked by an attendant. Their wearers were now seated or squatting on the straw mats in this spacious open room. In front of them stood a huge image of Buddha, surrounded by gongs, incense burners and all the paraphernalia of ceremonial worship. On the other side of the row of pillars were sacred shrines. With closest attention this crowd of worshipers was listening to a Buddhist priest who was also seated on the floor. He was *preaching an expository sermon* based on several passages from some sacred scriptures on a small lectern beside him. Had it not been for the incongruity of the surroundings it would have been easy to imagine the scene as a Sunday morning preaching service in a Baptist church.

Again the Buddhists are laying great stress on the worship of the Goddess of Mercy, for here they approach somewhat the Christian doctrine of salvation by grace through faith. In one of the inner Holy of Holies of this same temple nearly eighty priests with characteristically shaven heads were alternately falling on their knees and rising to their feet, for half an hour at a time, continually chanting "Nami Amida Butsu." There was a fascinating weirdness about the music of this chant. First the leader would chant and then the chorus would follow. After repeating a score or more times, a new series on a slightly higher pitch would be introduced by the leader. These priests were extolling the virtues of the Goddess of Mercy. Furthermore the Buddhists, dismayed at the rapidly spreading observance of Christmas among non-Christian Japanese, even though its significance as the birthday of Jesus Christ is disregarded, are advocating the annual observance of April 8th as the birthday of Buddha. As the years pass by, it is not difficult to conceive that three observances will strive for the mastery in Japan. One will be the commercial celebration of Christmas, merely a day for the exchange of gifts and holiday greetings in anticipation of the New Year. Another will be the spiritual observance of Christmas as the birthday of the Saviour of the world. The third will be the national recognition of the birthday of Buddha. Which will eventually gain the ascendancy?

One afternoon I went with Dr. Axling to the famous Buddhist temple in Tokyo. Like the multitudes of all ages and all walks of life who were hurrying past us, we too had mounted the long flight of steps that led to the great open room. Silently we watched the worshipers



A BAPTIST PREACHING PLACE AT NARA

as they dropped their coins in a huge chest, with incessant jingling, and then lighted more incense at the incense burners which were sending fragrance into every corner and crevice of the building. Having done so, each person stood for a moment with bowed head, clapped his or her hands, and murmured a prayer. In the throngs I noticed both Japanese and Chinese. Just now, as races, they are not particularly fond of each other, yet the religion of Buddha draws them together.

Here again a new contrast was in evidence. A new sentimental attachment binds this temple to the hearts of the Japanese. It has been endued with a new spiritual power that it did not have before, something more than mere crude magical efficacy. During the earthquake, this stood in the center of a wide district that was completely destroyed. The fire consumed everything. Not a house or shop remained standing. When the second morning dawned after that fateful September 1, 1923, this temple alone remained, its towering pillars and massive roof emerging from the surrounding blackened area like some gorgeous mirage in a desert of ashes. What had saved it from destruction? Two thousand men had worked for two days and nights. With thousands of buckets they had continually poured water on the roof. Their heroic devotion had preserved it. It is no wonder that the Japanese today look to this tem-

ple with a feeling of awe and an attitude of reverence which they did not experience before. Did not Buddha miraculously preserve his temple from destruction?

With heaviness of spirit I stood there watching the fascinating scene as the throngs surged up the steps into the temple, went through their ceremonial worship and then passed out into the fading twilight of that December afternoon. I thought of the Apostle Paul and his visit to Athens, where he had seen the altar dedicated to the worship of an unknown God. These people spiritually hungry, with souls thirsting for the water of life, were they not also worshipping an unknown God? I was awakened from this contemplative mood by Dr. Axling as he seized my arm. With intense earnestness he spoke. "Lippard," he said, "whenever I get discouraged in my work here in Japan, or whenever I am about to start on an evangelistic trip, or when I feel the need of new inspiration, or when my soul cries out for some fresh realization of the need of the living Christ in Japan, I come here and stand on this spot. Invariably I go away with a new enthusiasm, more convinced than ever that what these throngs of people need is Jesus Christ."

The contrast between Christianity as a living faith with its regenerative and transforming power, and Buddhism or Shintoism as a religion of dead ceremonial worship, sometimes reveals itself in pathetic episodes. Late one evening Rev. J. R. Wilson and I entered a little wayside shrine that stood at the end of a secluded passageway off one of the busiest streets of Osaka. Up and down the brilliantly lighted highway thousands of people were passing, bent on pleasure, for it was in the theater district. In the shrine, strangely quiet in contrast to the noise of street traffic outside we observed a woman. Her wrinkled face and her stooping back suggested that for her the struggle for existence had not been easy. Across her shoulders was strapped a sickly looking child, fast asleep. The woman stood in front of the image of the Goddess of Mercy. Taking a sacred dipper in her hand, she plunged it into the sacred bowl of water before her, then tossed the water to the top of the image, and as it ran down the idol's face and sides she caught the water again in the dipper at the bottom. Then dipping her fingers in this water, which now was supposed to have magical curative properties, here and there she touched herself and her child, in the vain hope that by so doing health would return to the child and prosperity and happiness to herself. The picture of that poor deluded woman with her child, standing there in the dim light of that wayside shrine, will long abide in my memory as a picture of a great people, spiritually hungry, to whom the message of Jesus has not yet been proclaimed.

Of course the feeling of Japan against America, after the discourteous Act of Congress in passing the Exclusion Bill, is still observable. Again a contrast may be seen, for outwardly the feeling has subsided. It is not nearly so outspoken as it was. One may rather describe the situation by saying that it is now a case of quiescent resentment. But it comes to the surface nevertheless. In Tokyo I attended a luncheon at which the new Counsellor to the American Embassy was a guest of honor. He made a brief speech, pledging his utmost efforts while in Japan to promoting better understanding and fraternal relations between the two countries. The next speaker was a Japanese, who had just returned from a lecture tour in America. He at once launched into a dis-



IN THE THEATRE DISTRICT OF OSAKA



THE CHERRY BLOSSOM SEASON IN HIMEJI. NOTE THE ANCIENT FEUDAL CASTLE ON THE HILL

cussion of the immigration question. Every one present was made to realize that a delicate task lay ahead in the promoting of such fraternal relations. On another occasion I had dinner in the home of a missionary, at which half a dozen Japanese, business and professional men, were present. Inevitably in our discussion after dinner the Exclusion Act came to the front. Somehow it seemed as if a great wall of frozen stone had risen slowly from the floor and had separated, for the remainder of the evening, the Americans from the Japanese. One of the most pathetic comments on this situation came when I was talking with one of our young promising Japanese Baptist pastors. We were discussing the rapidly increas-

ing population in Japan (since my return I saw in a New York paper that the population of Japan had increased 700,000 during the calendar year 1925) notwithstanding the distressingly high infant mortality, in some places as high as 40 per cent. This pastor said, "But why should we try to do anything about infant mortality? Where would these children go when they grow up? You would not let them come to America; no other country wants us, and there would not be room enough in Japan, if they should live. Under present circumstances it seems better that these babies should die."

What could I say in reply to this pastor's comment? What would you have said?

The Tokyo Misaki Tabernacle Rehabilitated

BY WILLIAM AXLING, D.D.

EARTHQUAKE-RACKED and fire-swept, the Tabernacle stood for two years a burned and battered shell. It refused, however, to leave the line, and in spite of its crippled condition rendered during this period the most outstanding service of its history. For its reconstruction the Home Department of the Japanese Government made a contribution of \$25,000. Friends in America furnished the rest of the funds. Of the major Christian churches of all denominations in the devastated area the Tabernacle was the first to lead out in relief. Now it heads the list in the process of rehabilitating Christian institutions. It is the first to be rebuilt.

The dedication services were held November 14-16, 1925. The program was divided into General Public Day, Church Day, and Community Day.

Prince Tokugawa was present in person and spoke with deep appreciation of the way in which the Tabernacle maneuvered into the relief column following the earth-

quake. The Minister of Home Affairs spoke of the work the institution is doing for the community and for the nation. Viscount Shibusawa stressed the contribution which we are making toward better international relations. The Governor declared our work was an ideal for



KINDERGARTEN ON THE ROOF OF TOKYO TABERNACLE

other institutions to pattern after and pronounced our program an effective gospel for Japan's social ills. Dr. Chiba in his dedication sermon urged us always to major on our spiritual message and mission. Christian and non-Christian organizations vied with each other in expressions of appreciation through both words and gifts.

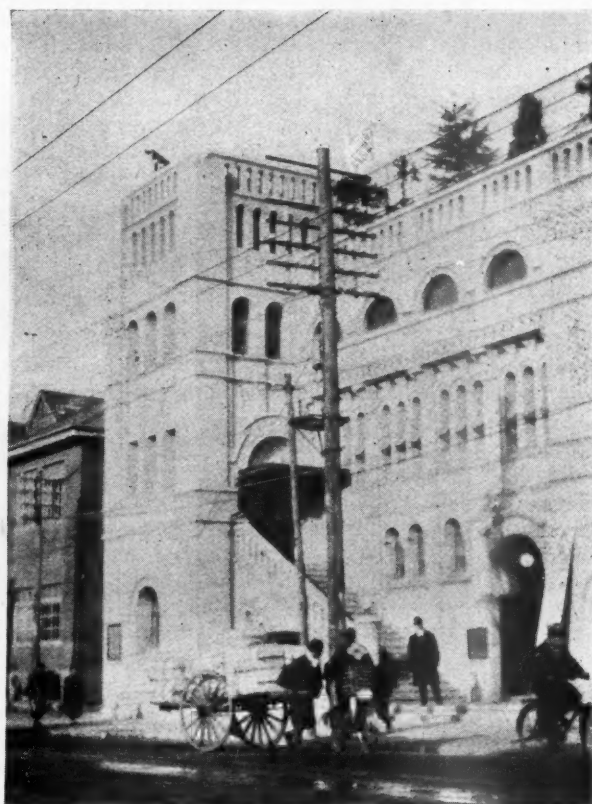
Our expanding field. God's ways are wonder ways. The Tabernacle emerges from the earthquake disaster with new friends, a larger plant and a field farther flung. Out of \$15,000 provided by a group of prominent Japanese an Annex has been erected in the rear of our main building. This houses the Day Nursery, the Dispensary, and the Children's Clinic. In the rebuilt main building most of our old program will be pushed with new vigor. Day and Night Schools for students and office young men and women, a Kindergarten and Playground work for the neighborhood children, a Daily Vacation Bible School and a Legal Advice Bureau, will enable us to minister to the needs of our community.

Through daily chapel services, special campaigns of evangelism, Bible classes, and cooperation with the Central Church in its life and activity, we shall constantly strike the evangelistic note and point our constituency Christward. The Tower Room has been set aside as an "Upper Room" where anyone may go aside for quiet and prayer. Separate social rooms for men and women, reading rooms, a beautiful roof garden, all open to the public at all hours of the day, will help to make the plant a real community center.

At the request of the local officials a branch of the Tabernacle called Fukagawa Christian Center has been started in a section of the city where working people flock and congest. The money for this enterprise was partly furnished by the Social Service Bureau of Tokyo Prefecture.

It is an out and out Christian institution combining community betterment work with an aggressive program of evangelism. Church services, evangelistic meetings, a Sunday school and special children's gatherings broadcast to old and young the gospel message.

The social welfare features carried on at this branch include a Day Nursery for the tots of working mothers,



THE TOKYO TABERNACLE AS IT APPEARS TODAY

with regular meetings for the mothers themselves. Through the help of the American Women's Hospitals we care for the sick and carry on a health propaganda through a Dispensary, a Children's Clinic and visiting nurse.

Night schools for working lads and lassies are a part of our plan for this branch. Special work will also be undertaken for workmen, something that will break the galling grind of their never-ceasing toil and open the way for them to experience the heartbeat and the redeeming power of the Carpenter of Nazareth.



THE RECEPTION AND TEA ON THE TABERNACLE ROOF AFTER THE REDEDICATION SERVICES

At present there are thirty-four workers on our staff. Of these twenty-nine are Japanese. They are a loyal, hard-working group, whose primary purpose is to interpret Christ to those around them through the med-

ium of living, serving, witnessing Christian personalities.

Our opportunities are great. Our God is a great God. May He match us for this high hour! May we give ourselves unreservedly to His service.



MEMBERS OF THE TAIRA CHURCH AT THE DEDICATION EXERCISES. STANDING IN THE BACK ROW ARE MRS. C. H. ROSS, REV. C. H. ROSS, IN FRONT OF HIM, MASTER ROBERT ROSS, MISS THOMASINE ALLEN OF THE WOMAN'S SOCIETY, AND DR. Y. CHIBA OF THE JAPAN BAPTIST THEOLOGICAL SEMINARY

Baptist Progress in a Japanese "Boom Town"

BY REV. C. H. ROSS OF SENDAI

TAIIRA is one of the many small cities of Japan which has changed within a generation from a quiet country settlement of 15,000 people into a bustling city of more than 35,000. It lies on the west coast 130 miles north of Tokyo in one of the coal belts of the Empire and is therefore a mining town. The sudden expansion of industrialism in Japan has sent thousands of people down into the earth to dig coal to feed the furnaces of the countless factories one sees everywhere. Taira has received her full share of the increase in the resulting activity and prosperity. The present Taira is consequently a "boom city," which has outgrown its quarters. The railroad station, the post office, the school buildings, etc., are entirely inadequate for her needs. She is busy making plans for better public utilities and will soon emerge into a new city of considerable importance.

Forty-three years ago a colporter from Yokohama visited Taira and sold a few Bibles. The following year a Baptist evangelist from Mito began visiting the place and two years later the Taira Baptist Church was organized with seven members. For about twenty years nothing special happened. Meetings were held in rented quarters and there were occasional additions to the group. When the coal boom struck the town it struck the missionary too. A fine piece of property consisting of a large lot and a Japanese residence was providentially

secured. The residence served as parsonage and church, and later its walls were pushed out and a tin-roofed addition was built to accommodate a kindergarten. The Sunday school and the kindergarten soon crowded out the pastor. The church, like the town, had outgrown its quarters. It had become an active force in the growing town and everybody respected what it stood for and wished it success.

Taira people, however, are public-spirited and courageous, Christians included, so a movement was started to secure a new church building. The members had little wealth, but they pluckily pledged themselves to raise a quarter of the sum needed. Fortune smiled on us and a new building was built and dedicated in November. It is a neat, two-story, wooden frame, stucco-on-metal-lath building with the auditorium on the second floor. The old residence was removed to the rear of the lot and remodeled into a parsonage, thereby reducing the monthly rent bill of the mission. The total cost of the entire plant, church, parsonage, fences and furnishings, was yen 16,054. Of this amount the church members paid yen 4,054.

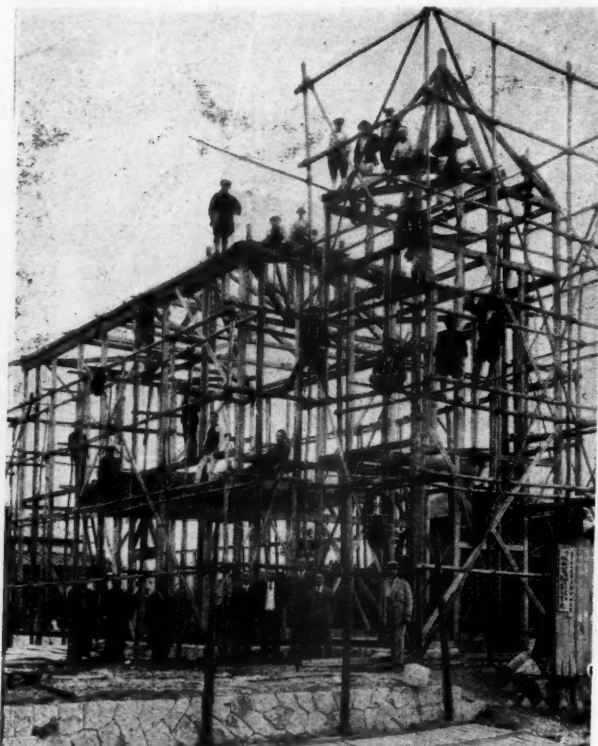
The erection of this small building in this promising place is, I believe, the most worth while piece of work I have had the privilege of doing since I came to Japan. On the occasion of the dedication service I felt a thrill of joy and experienced a soul-satisfaction that I have sel-

dom felt in my life. The little group of Christians had done their best and were sincerely appreciative of all the help they had received. They showed such a fine spirit and were so supremely happy that I experienced something I shall never forget.

We Baptists have now in Taira a strong, progressive church, nearly self-supporting, equipped to do an aggressive work. We have virtually a Christian center with a flourishing kindergarten, a Sunday school as large as we can crowd in, various classes for boys and girls and students, and all of the regular activities of a normal church. With a pastor who can lead and a united

a nice little country church, when thinking in "American." There is a kindergarten downstairs with a "circle room," piano, and fireplace. Upstairs, a dignified church room with pulpit, organ, comfortable pews, and a baptistry.

At the impressive dedication service of the afternoon, the church was comfortably filled, but at the evening



CONSTRUCTING THE NEW BAPTIST CHURCH AT TAIRA

church to assist him we can expect results. Already the congregations have more than doubled.

MRS. ROSS ADDS HER STORY

Mrs. Ross, who accompanied her husband to Taira for the dedication, has furnished the following account of the services:

We left Sendai at six o'clock in the morning, arriving at Taira, ninety miles south, at eleven-thirty. The pastor and a flock of the church members met us at the station and guided us to our hotel. Their welcome made us feel unworthy and full of regret that we could not visit these country places oftener.

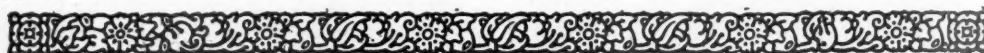
After a Japanese lunch in the hotel and a three-blocks' walk we found ourselves at the pretty new building, a beautiful structure compared to those around it, but just



THE TAIRA BAPTIST CHURCH COMPLETED

evangelistic service the chapel was packed. In the early evening the young men of the church, with the aid of songs, sung to the beating of a drum, had advertised the meeting. They were the ushers and were as proud and as happy as they could be. They brought the little kindergarten chairs upstairs and put them in the aisles and gradually even the standing room was gone. There were two stirring Japanese addresses and the silence and interest of the very respectful audience, which was chiefly made up of prominent non-Christian men of the town, gave us a real thrill of joy and pleasure.

The next day, which was Sunday, we had a photograph taken of just the church members and a few visitors. There was one regret in connection with this. The pastor's wife was so busy preparing a feast for us that she could not be in the picture. We feel more grateful than we can say to the folks in the homeland who gave to the Japanese of Taira a church home. Here is a case where one good turn deserves several others. Many, many more such homes of worship are needed by our Baptist churches in Japan!





THE EDITOR'S POINT OF VIEW



THE NATION'S REAL NEED

The President of the United States preached a great sermon to the American people, as he stood at the tomb of the unknown soldier in Arlington Cemetery, when he said: "We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen."

KEEPING NEAR THE POWER HOUSE

In reading the report of the first meeting of the National Christian council of India (formerly the National Missionary Council), held at Waltair last November, this significant action was noted: "On the motion of the Executive it was decided that Thursday, the 6th of November, be devoted entirely to meditation and prayer under direction of the chairman." Accordingly, the three sessions of that first full day, 9.30 to 1, 2.30 to 4, and 6.30 to 8, were given to spiritual preparation, refreshment and invigoration. In other words, the members of this important Council realized the privilege and necessity of keeping near the power house. Moreover, there was a meeting for worship each morning before breakfast, and a period of intercession during the morning session each day. No wonder that the meeting was marked by discussions of value and findings of moment to the cause of Christian missions in India. In setting aside this entire day for meditation and prayer the Council in India set an example worthy to be heeded by councils and conferences in America. Only by keeping close to the power house and drawing upon the divine power held there for release is it possible for the human agents to transact the King's business wisely and successfully. Meditation means more in India than in our country, where it is an almost lost art. Well will it be for us also when this art shall be cultivated among us, together with the spirit of reverence. It is for the speaking of the "still, small voice" that we need to listen in these days of din and storm and quake.

PERSONAL EVANGELISM

The Cooperative Committee of Evangelism, which includes all our home mission agencies and the Board of Education, is especially anxious that during March the pastors of our churches should lay particular emphasis and effort upon personal evangelism. The committee reports that the evangelistic conferences held throughout the country thus far this fall and winter have been more definitely spiritual than any gatherings previously held. A sympathetic and responsive mood has been met everywhere, and spiritual awakening and enrichment have come to pastors and people. It is anticipated that in consequence this will prove to be the greatest year in

soul-winning that Northern Baptists have known. But the high aim of the campaign will not be attained unless large numbers are won who are outside of the church pale at present. When we think of the millions of men, women and children in our country who are practically as unreached by the church and the gospel as are the natives on the Congo where no mission has yet penetrated, think moreover of the numbers of them not only alienated from the churches but violently opposed to all forms of religion, to say nothing of the wholly indifferent, it is certainly time that our churches should inquire anxiously as to their duty in the matter.

Personal evangelism is an immediate answer. Individual effort, not a waiting for a series of special meetings, with outside evangelists. The local church, pastor and people, getting together and into action along the simplest lines, to bring the fact of religion and the saving truth of Christ home to the local community—to neighbors and friends, and very often to children. The Bible school is the place whence the major part of the converts come. The committee therefore urges pastors and superintendents to begin prayerfully the work which looks forward to a great Decision Day service before Easter. It is truly said that this evangelism must begin at home, in the heart of every member who responds to this call of the Master. He who follows will win followers. We commend heartily to pastors and leaders a little booklet of suggestions by Dr. Neil, who has a wide experience to draw upon and skill in casting the net. The paragraph on "Enlisting the Men" is the one to look at first. We believe he is wholly right when he says:

"Baptists have never lost the sense of the possibility of conversion, although the expectancy of it has died down in many of our churches. They still believe in the romance of the changed life. Baptists must become the challenger instead of the challenged . . . Spiritual miracles happen when there are believing saints."

THE SHARING SPIRIT OF JESUS

Not in a long while have we found a stronger or more effective apologetic for extending the areas of foreign missions than in one of Dr. Gilkey's lectures delivered in India, and published in his *Jesus and Our Generation*. Facing an audience composed largely of highly educated men not of the Christian faith, it was his difficult task to make clear to them how it was fair and right to introduce among them a foreign religion such as Christianity, when Hinduism, Buddhism and Mohammedanism were already on the ground. Note how he makes it a necessity of the Christian religion that it seek to share its blessings with others, and how beautifully he expresses the missionary impulse and outward thrust. He says, in the passage which we quote entire for the benefit of our readers, and especially of our ministers:

"This assertion of the Lordship of Jesus over all the areas of life that have too often been marked off as secular, and over all the social as well as the personal life of men, is not at all, as some have feared, an enterprise

separate from or alien to the missionary impulse which has been one of the vital energies of Christianity from the beginning. Rather it is the crown and completion thereof. The missionary enterprise, in all its worthiest periods and its best representatives, has been no condescending piece of racial or religious patronage, but the outward thrust and outreach of a loyalty to Christ and an experience of Him that have caught from Jesus himself His sharing spirit. A Christianity in any land that is not missionary at heart would prove thereby that it had lost its Master's mighty impulse of love and service and sacrifice. All down the Christian centuries that constraining love of Christ has thrust men and women forth across the miles and the oceans to carry to new corners of the earth the story of His life and death. Now that same vital impulse is pushing the Christian church out to claim new areas of life for His name and spirit. It is more and more plainly evident that in our increasingly interdependent modern world neither of these great Christian tasks can go successfully forward without the vigorous prosecution of the other. The civilization of the so-called 'Christian' countries must be far more widely and thoroughly Christianized if their religion is to commend itself consistently and convincingly to intelligent men in other lands; and the conquering faith that alone will suffice for the evangelization of the social order at home will have the spiritual vitality to propagate itself geographically abroad. Thus the two outreaches, social and missionary, are really expressions of the same evangelistic energy, seeking throughout the world and throughout human life to 'Crown Him Lord of all.'

IN THE LIVING LINE OF HEROES

We take the following statement from the *Christian Century*, simply prefacing that the medical missionary referred to is a Baptist, under appointment since 1907 by our Foreign Mission Board. His story is finely epitomized in the paragraph below:

"To the Heroes who have dared death for their fellows add the name of C. H. Barlow. Dr. Barlow is a medical missionary working in the Shaohsing district of South China. For fourteen years he has been trying to stem the ravages of fasciolopsiasis, a disease with a high mortality record prevalent in that region. The disease is carried by flukes, flat parasitical creatures which sometimes reach more than an inch in diameter, and are of a bright red color. Dr. Barlow carried his studies of these parasites as far as he could in China. Then, in order to reach some firm conclusions, he determined to bring his problem to America. But how? The customs do not welcome germs; Uncle Sam is not looking for new diseases to add to his already overlong list. There were any number of apparently insurmountable barriers between the parasites that were preying on the defenseless people of Shaohsing and the Johns Hopkins laboratories at Baltimore. Dr. Barlow brought his flukes to America. He swallowed them. He carried them in his own system, and allowed them to attack him as they had attacked thousands of the people among whom he had been living. He obtained the results for which he took his desperate chance. The whole story is to be found in his article on 'Life Cycle of the Human Intestinal Fluke,' in the current issue of the *American Journal of Hygiene*. Dr. Barlow would probably regard it all as a normal procedure in a career like his. Three years ago he deliberately con-

tracted another disease in order to study its symptoms during the four months of sickness which followed. Now he is back in China, trying to obtain Chinese support for the preventative measures which his experiments have shown will be successful. It's a simple story, if you wish. Or isn't it?"

A CALL TO PRAYER

According to its annual custom the Commission on Evangelism and Life Service of the Federal Council of Churches has issued an invitation to all churches to unite in Christian fellowship and intercession during the pre-Easter season of 1926, beginning with Palm Sunday, March 28, and closing with Easter, April 4. The call suggests this significant period as an opportunity of renewing the spiritual life by daily Bible reading, meditation and prayer. Especially it impresses the duty and value of family devotions, and pleads that "each family lift its united voice in song and supplication and invoke the forgiveness of God and His guiding hand in the duties of each new day." There could be no more favorable time for establishing or re-establishing the family altar, and the Commission's leaflet is planned to aid in the practice of personal and family devotions. Thus it gives suggested topics for meditation or sermons, daily Bible readings, and suggestions for prayer. The latter are so admirably calculated to guide the thought in intercession that we place them before our readers, as applicable at all times, and not merely the Easter period.

Let us pray for the following:

For those who mourn the loss of dear ones;

For the hungry, the homeless, the destitute, who cry out in their distress and for all who in hospital and asylum suffer in body, in mind or in estate;

For the children of the poor whose lives are bowed under the yoke of early toil and who are denied the opportunities which others enjoy;

For the workers of the world, whose toil makes possible the life of men;

For the masters of industry who bear heavy loads of responsibility that must be consecrated to human welfare;

For all teachers, into whose hands the moral and intellectual training of our children are so largely committed;

For all physicians and nurses and those associated with them in the relief of human suffering;

For all public officials who minister to the body politic and are largely responsible for social conditions;

For all Christian ministers who are giving themselves with uncalculating service to the spiritual needs of those to whom they minister;

For home missionaries who minister to the poor and unfortunate and the spiritually destitute;

For foreign missionaries who carry the Gospel of the Son of God to the uttermost parts of the earth; and to all classes and conditions of men;

For all men in authority, rulers and potentates, to whom are committed the responsibility for the peace of the world;

For all races of men who are members with us of the one family of God.

ENTERING THE WORLD COURT

At last, by the action of the Senate after adopting cloture and then passing the resolution favoring entrance, the United States will enter the World Court, provided

five conditions are acceded to by the other fifty-five member nations. Assuming that this will be done, this country will be in a position to make its influence felt in future movements looking toward the abolition of war and its possibility. As this cannot fail to mean much for the peace and prosperity of the world, it will necessarily have its favorable reactions upon the cause of missions in foreign lands. Our missionaries in Europe and in the Orient must have found it difficult to explain to the native Christians why our Government should refuse to have part in a court of international arbitration which all other Christian nations had joined. Public opinion has expressed itself strongly enough to lift the matter out of politics in the Senate, and no small part of that opinion has been made emphatic by the members of Christian churches. The conviction is general that we have made one long step toward the peaceful settlement of international disputes and the legal outlawry of war.

HOW MORMONISM GROWS

A social survey of Escalante, a Potato Valley village of Utah, forms the basis of an editorial in the *New York Times*. After describing the striking characteristics of the village and especially the men, it says "church life is highly organized and furnishes the chief social activity and recreation. A Mormon community has a common interest in religion and needs no other 'community center' than the church." Then it gives this concrete example of self-sacrifice and its results: "One interesting church policy calls forth a sacrifice of which perhaps few of the persons who take it upon themselves to 'look down on' the Mormons are capable. The church takes from their ordinary vocations untrained men and women and sends them as missionaries to other regions of the United States or abroad." Of the present population of Escalante, numbering about 1,000, it says, "Fifty-five have been on missions in nineteen different States and four foreign countries. Each one spent an average of about two years and \$810; or, in other words, the people of this village have spent \$44,550 for missionary services. These missionaries pay their own expenses and receive no salaries."

By whatever methods or system of compulsion the Mormon Church secures this self-sacrifice, the facts and results are clear. One explanation, which we might well take to heart, is found in the statement that "a Mormon community has a common interest in religion and needs no other 'community center' than the church." When that can be truly said of our communities generally, Christianity will enter upon a series of universal conquests.

NOTE AND COMMENT

¶ The German Baptist Young People's and Sunday School Workers' Union has a monthly paper, *The Baptist Herald*, which presents the work and aims of the Union in effective style. It is well printed, and its sixteen pages are newsy and interesting. We congratulate Rev. A. P. Mihm, the editor, and the German Baptist young people.

¶ Dr. S. Parkes Cadman said recently that one of the great needs we have to meet today is the appalling ignorance of religion, even among people supposedly otherwise well educated

and intelligent. This is as true in regard to missionary undertakings as in regard to religion. And it is to instil knowledge and eliminate ignorance of these supreme factors that this magazine exists. "Appalling" is the right word to use, when one thinks of all that ignorance of religion involves.

¶ The success of the united Hampton-Tuskegee campaign for endowment funds secures the sum of \$7,000,000 to these two excellent institutions. This should guarantee their financial future. Booker Washington and General Armstrong laid the foundations broad and strong, and their work abides.

¶ The Editor acknowledges the receipt from the Near East Relief of an olive-wood ruler made by the orphan boys in the carpenter shop at Nazareth, located across the street from the traditional site of the shop where Jesus worked as a boy. This valued token "is given with the compliments and hearty thanks of the orphans who are now being trained to carry on the reconstruction of the Bible Lands in the coming generation in the spirit of the Master."

¶ According to a report just received at the headquarters of the Foreign Mission Society from the Mission in South India, 6,700 converts were baptized on that field during the calendar year of 1925. This compares with 5,725 for the year 1924 and 3,617 for the year 1923. This is the largest number ever reported in a single year in the history of the mission with the exception of 1878, when the great ingathering took place under the ministry of Dr. John E. Clough.

¶ Word has been received by the officers of the American Bible Society that General Chang Tze-kiang, one of General Feng's leading officers, has recently purchased from the Society's China agency 8,000 copies of the Christian Scriptures for distribution among the officers in his army. This is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the China agency. It is a most significant event in view of the anti-foreign and anti-Christian sentiment in China today. It indicates that apparently Chinese opposition is not against the Bible. These Bibles and Testaments are to be furnished in full leather and half-leather, gilt binding, and are to contain at the request of Gen. Chang a personally inscribed presentation statement written by the General himself. The cost of the order will be about 6,000 Chinese dollars (\$3,000 American).

¶ Congregationalists hail as a worthy successor to Dr. Edward C. Moore, Dr. E. W. Capen, Dr. Richard Storrs and other distinguished Presidents of the American Board, Dr. Rockwell H. Potter of Hartford, Conn., who was recently elected to that important office. He is a strong preacher and thinker, with intimate knowledge of the work of the denomination and a broad and deep interest in missions. Following his election his great church at Hartford extended him a leave of absence and he is now visiting the mission fields of the American Board in India, China and Japan. He will thus have first hand knowledge of its work.

¶ Professor Paul Monroe, Ph.D., of Columbia University, accompanied by Mrs. Monroe, recently left New York on another trip to China and India. In the latter country he is to render some special service to the government as adviser on educational matters; and in China he will meet with a committee to advise with the Chinese Government concerning the disposition of the Boxer Indemnity money. In introducing him at the Baptist Church of the Redeemer in Yonkers, N. Y., Sunday evening, January 10, his pastor, Dr. Robert A. Ashworth, said that although Professor Monroe had his mail addressed to Yonkers, he really was a world citizen and felt quite at home anywhere on earth.

Does Missionary Education Pay?

BY GEORGE A. HUNTLEY, M.D.



WHAT is the matter with the Young People? They're all right, if what I met at four summer assemblies during 1925 is a fair criterion. Full of frolic and fun, pep and enthusiasm, yet with an interest to study world problems, a desire for world vision and a consecration on the part of many for life service in the great vineyard. I was hardly prepared for the earnestness and enthusiasm with which the young people of Wisconsin took up the study of "Prayer and Missions" at the Green Lake Assembly last summer. I looked carefully over the various items on the curriculum program and some subjects were very attractive, but the foreign mission subject, "Prayer and Missions," in cold type did look a little dry to young people and I was quite prepared for a small class. My surprise, however, was only exceeded by my joy to find that out of a total initial registration of 165, 110 elected to study "Prayer and Missions" for ten days. The number increased as the course progressed and the interest of the young people was inspiring.

During a five weeks' itinerary through the state soon after the assembly, and conferring with many pastors in our Baptist churches, I was gratified to learn from these same pastors of the blessing the young people who attended the assembly brought back to the churches. "They have set my church on fire," said one preacher, and six young people who went from another church on their return from the Assembly went to the pastor and said, "Whatever program you have for the Kingdom, we want you to know that we stand behind you to help in every way possible."

Missionary education will pay in other churches also where the young people are found in these summer mission courses. The Summer Assemblies are only a few months away. Some wise churches and some wise young people are already planning for them.

THE CIRCUIT PLAN OF MISSION STUDY

The thought flashed across my mind one day as an inspiration, Why not a group of Mission Study Classes conducted on the circuit plan, within a geographical area and with a peripatetic teacher?

Several state workers with whom I conferred were interested and some were enthusiastic. Dr. Le Grand of Wisconsin wanted to try the experiment at once and wrote to headquarters requesting my services in that state for six weeks for this purpose. Mrs. W. A. Chalmers of Philadelphia took the matter up officially with the women of Pennsylvania who voted their approval unanimously; but it fell to the lot of Dr. A. E. Peterson, State Secretary in Illinois, to first try out the experiment.

The textbook chosen was "Prayer and Missions," using "God's Dynamite" as illustrative material. A group of five cities was selected and Rev. Charles Carman of Galesburg arranged the local details as follows: Monday was Ottawa night; Tuesday, Peoria; Wednesday, Galesburg; Thursday, Elgin; and Friday, Rockford, all in Illinois. Thus I conducted the Ottawa

class every Monday night for six weeks, Peoria every Tuesday night, and so on through the list.

The pastor or pastors in each city agreed to sponsor the cause, and to the enthusiastic support of these devoted men the success of these classes was largely due. Where more than one church existed they combined, as for instance in Rockford, one-half of the meetings were held at the First Church and the other half at the State Street Church, on the other side of the city. Some of the churches shifted their week-night service, while others put in the Mission Study Class as an extra meeting.

There was some rivalry in the groups as to which would have the largest attendance. The honor went to Galesburg, with an average attendance of 93 for the six weeks; Elgin came next with an average of 84, Rockford 68, Ottawa 54, and Peoria 48. The interest was well sustained and cumulative, a source of constant encouragement and inspiration to the teacher. Here is the record by weeks, in figures, showing the growth of interest:

CIRCUIT MISSION STUDY CLASS IN ILLINOIS
NOVEMBER 2 TO DECEMBER 17

	(1)	(2)	(3)	(4)	(5)	(6)	Average
Ottawa.....	75	60	31	57	39	60	54
Peoria.....	23	90	26	50	32	65	48
Galesburg.....	69	110	60	90	99	131	93
Elgin.....	81	80	..	107	95	57	84
Rockford.....	53	67	55	49	115	..	68

General average 70. Thanksgiving Day prevented the sixth meeting at Rockford.

One of the classes voted to express its appreciation in a letter, from which the following extracts are taken:

Speaking for the class of the First Baptist Church of Elgin, I am but voicing the sentiment of every member in saying that your course of lectures on the subject of "Prayer and Missions" has been of inestimable value to our church.

"Lecture," is hardly the right word, for your heart-to-heart talks on the power, need, and results of Prayer in connection with Missions, and with everyday Christian living, have been more personal, intimate, and soul searching than mere lectures could be.

You have put a responsibility upon us, of which most of us never dreamed, and have shown us that our duty and privilege is to shoulder that responsibility reverently and gladly. To our women, who will study the book during the year, its meaning will be far more definite because of your exposition. To the men, who are too busy earning the money for their wives to give to Missions, to have time for such study, has come, through this evening class, a deeper realization than ever before of the real meaning of Missions and the fact that they can, even in their busiest hours, pray definitely for special and world wide objectives.

As for the young people, and the children, who have listened, perhaps a personal word will express their reaction. My ten-year-old grandson, who repeated many of your statements after the one session he attended, said to me on the way home, "Grandmother, I feel that God is calling me to be a missionary," and asked for a *Book of Remembrance* that he might pray daily for our missionaries.

Eternity only can show the results of your work here, and we are grateful to God for your coming, and to those with world wide vision who sent you to us.

Getting the Most Out of the Missionary Dollar

SOME PROBLEMS IN MISSIONARY FINANCE

BY GEORGE B. HUNTINGTON

Treasurer of the American Baptist Foreign Mission Society



At a small social gathering of the office staff of the Foreign Mission Society held in Boston several years ago there was a penalty imposed upon any one who talked shop. A vigorous discussion arose as to whether the use of the word "debt" exposed the user to the penalty. It was the unanimous decision that the word "debt" was necessarily a missionary term. Be that as it may, in any conference dealing with foreign mission work and policies the question of finance is certain to obtrude itself at some stage in the proceedings and to demand serious attention. In planning the program for the conference recently held by the two Foreign Boards with representative missionaries from the several fields, problems of financial administration were given a prominent place. A committee, comprising six missionaries and the treasurers of the two Societies, made extensive investigations and brought to the conference a report which included a large body of data bearing upon specific financial problems. In the light of these studies the conference discussed frankly and fully four major problems: the insufficiency of present resources, the possibility of securing increased income, the more effective use of the funds available, and the transfer of responsibility for financial administration to the churches on the mission field.

No fact was more clearly established during the entire conference than that the present scale of income of the Foreign Mission Societies from denominational sources is not sufficient to maintain on a really efficient and fruitful basis the fields, stations and institutions already occupied. It is unnecessary to rehearse the facts regarding the shrinking dollar, which today is worth only 65.4 cents as compared with 100.4 cents twelve years ago. Total appropriations to the Missions in 1913-14 amounted to \$636,265, with an economic value of \$638,937. In 1924-25 the corresponding total was \$1,113,861, but the economic value was only \$728,799. Appropriations for the work of missionaries and native agencies in 1913-14 amounted to \$191,669, with an economic value of \$192,474, and in 1924-25 the appropriations were \$308,025, with an economic value of \$201,541, an increase on the economic basis of only 4.7% in twelve years.

A very large proportion of the receipts of the Society during the past six years has been absorbed in the endeavor to meet the increased cost of carrying on the work, particularly the increased cost of living as affecting the salaries of missionaries and native staff and the transportation of missionaries to and from their fields. The cost of maintaining the missionary staff during the period since 1913-14 has increased 83% while the increase in number of missionary units has been only 10%. Steamship rates have more than doubled.

In the light of such conditions as these the conference faced the fact that the programs of the several Missions for staffing and working the fields now occupied called for a large increase in resources. Practically no expansion

has been possible during these recent years. Advances at a very few points have been in the nature of strengthening the work in existing stations and have been secured only at the cost of drawing in the lines at other points. Many fields and stations are under-manned and under-equipped, some almost to a disastrous degree. Moreover, this concentration of effort during the past few years has been accompanied by the opening of many doors of opportunity. The currents of new life stirring among the people of the Orient are in multitudes of instances making hearts more responsive than ever before to the message of the Christian gospel. Missionaries and national leaders alike are eager to take advantage of these opportunities. One Mission states its needs as an increase of 50% in appropriations for mission work and more than \$100,000 for buildings and equipment, in addition to a strong reinforcement of the missionary staff. Not less than twenty-two additional missionary families would be needed each year for at least three years simply to replace losses and to staff properly the present work.

It is not strange under these circumstances that the conference turned to an examination of the possibility of an increase over the present financial resources. Missionaries fresh from the depressed economic conditions of the Orient and filled with the sacrificial spirit characteristic of all true missionary service are frankly puzzled by the signs of wealth and the display of extravagance that confront them on every hand in America. They find it difficult to understand why there seems to be money in abundance for the luxuries of dress and comfort and pleasure while the work of God on the mission fields halts for lack of support.

The real question, however, that had to be faced was this: Are the Baptists of the North giving all that can be expected of them for foreign missions and must the work for several years to come be adjusted to the present scale of income? The conviction was freely and strongly expressed that if the churches really knew the situation as it exists on the foreign fields they would protest in an unmistakable manner not only against retrenchment, as was the case at Seattle, but against a program of merely marking time in the face of the tremendous needs and opportunities in the non-Christian world of today. But how to make these conditions live in the minds and hearts of our people is another story and was dealt with by another group of the conference, the Committee on Home Base.

Aside from larger receipts from the denomination there is but one source from which funds for maintaining and extending the work on the mission field can be augmented to any large degree. That source is the native church. The record of growth in self-support on the part of these churches has been truly gratifying. Contributions for the maintenance of Christian worship and of evangelistic effort where the churches have not yet been planted and for the support of Christian schools for the children of the Christian community have more than doubled during

the past twelve years. Multitudes of churches and schools are to be found all over our mission fields which receive no financial help whatever from the Mission and their number is steadily increasing. Nevertheless these centers of light and healing power in the midst of the great non-Christian peoples of the world are so small and so few in number after all that many years must pass before they can relieve our American churches in any large degree of the obligation of sending missionaries and money in undiminished if not increasing streams to carry forward the great and difficult task.

The conference therefore was forced to the conclusion that this problem of adjustment of work to resources must be dealt with without regard to possible increases in those resources either from the home churches or from the Christian community on the mission fields. In other words, the problem resolved itself into one of making a more effective use of the resources now available. The conclusions reached by the conference along these lines were expressed in the following findings:

1. The present resources of the two Foreign Mission Societies and their prospective income for the immediate future, even assuming a moderate increase, are so manifestly inadequate to meet the financial requirements for missionary staff, mission work and property equipment needed to carry out the programs of work and field occupation now held by the Missions, as to make imperative readjustments in those programs.

2. Response to providential and promising opportunities that may present themselves and to unforeseen situations that are likely to arise out of the nationalistic developments so in evidence on many of the fields cannot be assured except as funds can be released from work now being maintained.

3. Effective work along the lines of the general policy of the Boards and the Missions as a whole may require, in the absence of increased income, the transfer of funds from certain units of the work to the support of other units deemed by the Mission more vital to its program.

4. Readjustments within the Missions might involve the discontinuance or reduced support of stations, institutions or phases of work. Such readjustments should be made by the Boards only after an exhaustive study of conditions and full consultation with the Missions concerned.

The Conference therefore recommends: That each mission without delay study afresh and most carefully its objectives and program of work and decide which phases or units are most worthy of continued and increased support and what readjustments can be made in case it is necessary to release funds for this or other purposes. The Boards should be kept constantly informed of the progress and results of such studies.

Proceeding to a more detailed consideration of the methods of making a more effective use of the available financial resources, the conference approached the task from two points of view, that of the Boards and that of the Missions. The former involves the establishing of certain principles to make the distribution of the amount of funds which the Boards can make available among the several Missions as equitable as possible. The latter involves the use by each Mission of the funds made available to it in the most intelligent and fruitful manner. After extended discussion a plan was tentatively approved and recommended to the Boards for consideration, which includes as its principal features the establishment of a series of percentages, each representing the proportionate share of one of the Missions in the total funds available

in any given year, and the placing of greater responsibility upon each Mission for the distribution of its share of the funds among the several items of its budget, viz., missionary salaries, passages, mission work, upkeep of property, new missionary appointees and new buildings and equipment.

In fixing the proportionate share of each Mission the Boards would take into account several factors, such as, among others, the average proportion actually received by each Mission over a period of years, the age, condition and history of the work, the cost of conducting work in a given area. Provision is made for periodic revision of the percentages in the light of changing conditions and representations by the Missions.

On the part of the Missions one of the chief advantages of the plan is the definite fixing of responsibility for keeping expenditures within a budget limit established by the Boards. Another advantage will be a larger freedom of choice as to whether funds not required for the fixed charges of the Mission shall be devoted to missionary reinforcement, to property additions, or to an increase of work appropriations. The Missions will be given an option as to the degree of increased responsibility for detailed financial administration which they will assume under the new plan. The plan itself is in the nature of an extension of the principle of "appropriations in gross" under which nearly all of the Missions have been operating during the past eight or ten years.

The conference gave consideration to numerous other questions under the general heading of financial problems. Among these were the adjustment of the children's allowances which form a part of the missionary salary, the procedure to be followed in meeting fluctuations in the rate of exchange, the keeping and auditing of missionary accounts, the class of steamship accommodations to be used by missionaries in traveling to and from their fields, and the allowance to be made for expense of such transportation, endowment funds for mission institutions and rules governing the expenditure of property appropriations. Detailed findings and recommendations on all of these matters were adopted by the conference to be referred to the Missions and to the Boards for consideration and action.

The work of foreign missions is not only a great adventure of faith and a great undertaking in the use of spiritual forces. It is also, though secondarily, a great business enterprise calling for the application in no small degree of the principles and methods of business management and efficiency. The Boards and the missionaries regard themselves as agents of the denomination entrusted with funds for the achievement of a great task and accountable to the churches and to the Master of the churches for the manner in which these resources are used. We approach this phase of our task in the spirit of the following words prefixed by the conference to its findings on financial problems:

"Without in the least degree overlooking or minimizing the spiritual forces available under right conditions for the prosecution of the missionary enterprise, it may be stated as an undeniable principle that such human personalities and material resources as are sought and secured should be applied to the task with the best wisdom and under the most favorable conditions possible, in order that the largest and most worth while results may be attained in the direction of our primary objectives."



THE SUNDAY SCHOOL PICNIC AT BRANDIJS

Hands Across the Sea



I AM sending you a letter from two of my children in Christ who were converted and baptized in our Mission. They have been missionaries for the last three years in Bohemia." This is the word that came from Lora E. Vedra, who for the last twenty-seven years has served faithfully as missionary at the Bohemian Baptist Mission of Chicago. She came to Chicago from Groshelmouth, Moravia, where she was born of Roman Catholic parents. Since her graduation from the Baptist Missionary Training School in 1898 many souls have heard the gospel from her lips and have been benefited by her loving service. Parts of the letter from her young people writing from Vysoke, Myto, in the Republic of Czechoslovakia, follow:

Dear Sister in the Lord Jesus: The grace of our Lord Jesus Christ be with you always. We have for a long time wanted to write to you—in fact, I did send a card or a note for you in my sister's letter, last winter, but unfortunately that letter and its contents became lost in the mails. I am glad therefore that at last I can write you thanking you for the letter you wrote many months ago, also for the enclosure.

We do so often think of you and your work out in Chicago. What a wonderful work it is, and although many times it seems as though it were not appreciated, still, you have very often seen the fruits of your labors and know that your effort with God's help is not in vain. We often think of that Sunday school "behind the limekilns" and also that South Side school. To be sure these were not in vain and recently I thought of our women's missionary societies—and what an enterprise now in our Bohemian Baptist churches, and yet, well do we know that it was Sister Vedra who planted the seed of interest in missionary work amongst our women and girls.

Sister Sekava is here in Czechoslovakia but as yet has not visited us. She has many things to look after and take care of first, I presume. The situation in Lipova is serious indeed. Brother Dvorak very often visits us here, and he sure is an earnest contender for the faith once delivered to the saints. His one aim is that the Lord be glorified and that His work be guarded and protected in every possible way in Lipova. May God give him wisdom, and may what the Lord started in this village continue to be a blessing to many as it has in the past.

Now a little about ourselves. We are happy indeed in our work, and although there are many difficulties to be overcome, and knowing our weakness and inexperience, still, the battle is not ours but the Lord's. We are here to be His witnesses. He has sent us to preach the Gospel—this we are striving to do with His help, and the rest we are just leaving to Him. Perhaps we shall sow and others shall reap. Perhaps it shall please Him not to show us the fruits of our labors, still we know that our labor is not in vain in the Lord. Oh that we may be steadfast, unmovable, always abounding. Yet, it has pleased the Lord to give us a few souls and only a week ago Sunday we again had baptism and three souls were baptized. Praise His Name. What a pretty sight it is to go to the river, out in God's open, and there in the late afternoon when everything is quiet, sing praises unto our Lord and after a short sermon have our baptismal service. Here all those baptized (men and women) wear white gowns, the minister, of course, wears a black one. We make convenient tents for dressing rooms which are right by the river. This alone is attractive and brings a few curious folks to our services. In just this manner one girl came to our first baptismal service, and there found her Saviour. Here was the Something that she said she had been looking and seeking for a long time. May God

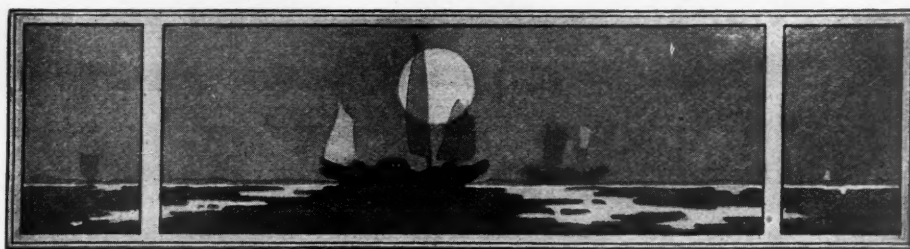
open the eyes of the folks here. They are so self-righteous, and because they have always been brought up in a religious home, they seem to think they don't need any more, and yet, they are earnestly wanting to know the truth. So many have joined the Ceskoslovenska Girkev and because they have left the Roman Church seem to think that is all they need. It has taken fully all this time for them to at least comprehend to a slight degree that they must be born again. However, we know that in due season we shall reap if we faint not, but for this we would ask you all to pray—that we faint not. Satan is working hard to destroy anything the Lord has started, even here, and the tendency to faint is very great, but if you folks at home “keep the home fires burning” and pray without ceasing for our Czechoslovak Republic, will the Lord not hear and answer?

We are now having services in Jaroslava, Tynisko, Rzy, and Myto. In Myto we meet in our home. Sister Janders has converted her best room into a *modlitebna*.

We have furnished it with a home-made pulpit and benches; fixed it up pretty with velvet and hung mottoes on the wall, and everything to make it at least appear like a chapel. We also have a folding organ, nothing like the American make, but it answers the purpose. We meet every Sunday night in Myto. We need some young folks though to brighten things up a bit. The Lord is wonderfully taking care of the expenses connected with the work. We are happy, but we do miss the fellowship of our brothers and sisters in America. I can hardly wait for the time when it will please the Lord to take us home again, but when this will be He only knows.

Sister Jandera and *babicka* are in good health and are always kept very busy in their garden, and also *hospodarstvi*. They send their kindest regards and Christian greetings. With much love to all of you and kind and loving greetings to all our dear brothers and sisters in Christ, young and old, lovingly in the Lord,

—The Brdliks.



Led by the Hand of God

A TESTIMONIAL BY A FRIEND

HE was just another little Mexican baby. Only God could have foretold that 25th day of June, in the year 1874, the winding paths those tiny feet would tread along the trail of the years. His *papa* was mighty proud of the new son and heir. *Papa* was a colonel in the Federal Army, had served under the great Juarez and the strong Diaz, and he dreamed at once of his boy as becoming some day a great general. So as the baby boy

grew up he was given the best of schooling. His mother taught him all the lore of the Catholic church and taught him reverence and implanted in his young soul a thirst for a knowledge of religion.

He progressed finely in his lesson through the grammar grades and at the age of fourteen his father secured for him the coveted honor of a scholarship in the great Military College at Chapultepec in the very shadows of the historic castle where President Diaz, the “Grand Old Man” of Mexico, dwelt. Systematic and energetic, quick to learn and assiduous in application, he graduated from the Military College at the age of 21 as a lieutenant of engineers. The following year he was married to Señorita Louisa Salcedo of the Villa of Guadalupe, a well educated and talented young woman of the better class. He served out his three years with the government as a military engineer, and then resigned to dedicate himself to private building, making a specialty of erecting school buildings. After a few years he was appointed by the government as a professor in the Military College where he taught for fifteen years.

Then came the revolution and the downfall of Diaz, and Professor Cordova under threats of death was forced to flee from his country. Leaving everything except his wife and four children, he came to the United States.

In telling the story of his life, he always says at this point, “God sent us,” and while his exile from his native land seemed like a most terrible trial at the time, the



FIRST MEXICAN BAPTIST CHURCH OF LOS ANGELES, WITH PASTOR ALBERTO CORDOVA IN THE FOREGROUND

results have shown clearly the hand of God leading him as surely as Abraham was led of old.

It was a path of suffering, for upon arrival at Los Angeles a stranger took them into his home with every show of courtesy, and in the night robbed Mr. Cordova of every cent of money he had. Searching for work, he found the barrier of the English language keeping him from the exercise of his profession, and in order to buy food for his family he went to work as a freight handler for the Pacific Electric.

Then it was that the gospel message came into his life. He had always been religious, and when his schooling opened his eyes to the superstitions of Catholicism he turned to theosophy and spiritism, seeking in vain in them for some rest of soul. So when Mrs. L. E. Troyer, missionary among Mexicans in the Southwest, came to his home and told them the simple story of Jesus and His love it found a heart ready to receive the Saviour. In one of our Baptist Mexican churches he made profession of faith and was baptized on the 15th of December, 1918. He secured a better paying position in a cafeteria and later in a candy factory.

Then great sorrow descended upon him, for his eldest child, his only son, was stricken with tuberculosis and passed away. But in the Valley of the Shadow his new

found Friend was with him and he found a comfort in his faith that sustained his soul. His life showed forth so beautifully the change that the Lord had wrought and he felt so strongly that the Heavenly Father was leading him into the ministry, that when the call for a pastor for Colton Mexican Mission came to him he accepted, and on January 1st, 1919, he began work there as a missionary among his own people. So successful was he, and so evident was it that the Lord was with him, that after two years, when the important First Mexican Baptist Church of Los Angeles was seeking a pastor, Rev. Alberto F. Cordova was called, and entered upon the pastorate there in January, 1921. For over five years he has zealously served the Lord and the Mexican people in a ministry that has won for him the love and respect of all who know him. Content to live upon a small income while doing the Lord's work, his life has been rich in the blessings it has brought to others, and a testimony to all of the power of God and what He can do for a Mexican or any one else who will follow His leading. Humble, consecrated, evangelistic, with a united congregation behind him, this Mexican whom God led stands out as one of the strongest Spanish-speaking Baptist pastors, and confidently looks forward to still greater service for his people and his Lord.



The Yukawa Family of Yokohama

BY CLARA A. CONVERSE

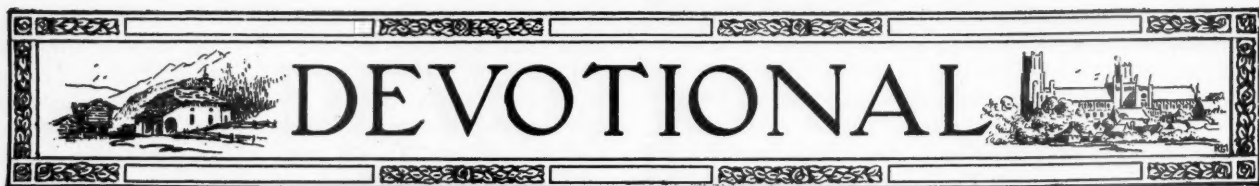
THE photograph which appears as a frontispiece shows the Yukawa family. All in the picture, old enough to understand, are Christians but three, and they we hope are believers in heart. The children are being reared in a Christian atmosphere and are all in Sunday school.

The background of the picture is a preaching place opened in 1891 by Miss Yamada and myself on a quiet street in Ota, Yokohama. The first converts were an old *samurai* over eighty years old and his granddaughter Moto. Mr. Yukawa, the old man, was a good man as the world goes, but at his conversion he wept over his sins as, nowadays, few men weep. He had a bright cheerful faith and waited joyfully and almost impatiently for the door of Heaven to open for his entrance.

His grandson, Hikota, now deacon of the Yokohama

Church, was converted not long after. His father was a drunkard and Hikota stood firm for Christianity through much trial and persecution. He was an inveterate smoker but on conversion he gave the habit up that he might offer a clean body to his Lord and for some time made a definite contribution of his tobacco money to Christian work.

Other grandchildren were converted. As years went by, homes were established, children came and grew up, and last August the family came together with Pastor Uyeyama, Miss Yamada and myself for a Thanksgiving Service. All in the picture but we three are connected with the Yukawa family. Most of them are markedly active as Christian workers. What a different picture would have been presented if the drunken father had had his way! How different it all would have been if the gospel had not been preached in that little street in Ota!



A Scripture Motto

For the love of Christ constraineth us.—2 Cor. 5-14.

A Prayer

O great Lord of the harvest, send forth, we beseech Thee, laborers into the harvest of the world, that the grain which is even now ripe may not fail and perish through our neglect. Pour forth Thy sanctifying Spirit on our fellow Christians abroad, and Thy converting grace on those who are living in darkness. Raise up, we beseech Thee, a devout ministry among the native believers, that, all Thy People being knit together in one body, in love, Thy Church may grow up into the measure of the stature of the fulness of Christ; through Him who died, and rose again for us all, the same Jesus Christ our Lord.—Amen.

—Bishop Milman (1791-1868).

Love and Peace

He whom the Master loved has truly spoken:

The holier worship, which God deigns to bless,
Restores the lost, binds up the spirit-broken,
And feeds the widow and the fatherless.

O brother man! fold to thy heart thy brother;

For where love dwells the peace of God is there;
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example

Of Him whose Holy work was doing good:
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

—Whittier.

Sermon Suggestions

(Quotations from Sermons in "The American Pulpit")

Touching the intent of each life, the court of conscience is a court of last appeal.

The voice from within, heard and heeded, clothes any life with power from on high.

The voice supreme is the voice of the eternal God. When a man prays, he takes down the receiver to listen to the voice of God. Prayer is not all petition—it is communion, fellowship, conference with Him who is above all and near us all. Prayer is the active interchange of thought and desire with the Most High. And that sense of contact between these finite spirits of ours and the Infinite Spirit enriches our lives beyond any other exercise known to the mind of man.—Charles R. Brown.

It is excusable in the Kaffir that he should build as he must. It is inexcusable in the Christian that he should

in any way divert the building of human character from the beauty, truth and goodness which are in Christ Jesus.

If what goes forth from us is to translate those who hear us into the realm of divine love, compassion, pity and surrender to the supreme Will, we must first be of that realm, sharers of these graces.—S. Parkes Cadman.

To produce the graces and gifts of the spirit of Jesus in New York City, or in any other place you care to name, demands a large and constant supply of that spirit—fortunately always available—and a resolute conscience which retains the atmosphere of Galilee and Calvary, and excludes the intrusive chill of an unbelieving, unhoping, uncaring world.—Henry Sloane Coffin.

Some men never see stars. They are not watching the sky with wistful eager eyes waiting for signs of a braver, better future . . . They miss a great deal. The unseen opportunities pass them by.—Lynn Harold Hough.

What the world most needs is the spirit of friendliness. It is full of rancor and strife and bitterness. It needs a fountain flowing love. That is what every Christian church should be.

When Jesus commands His disciples to love one another, He does not leave them in darkness. He hangs up a lamp above the commandment, in the light of which they can read His idea. They are to love one another as He has loved them . . . Nothing but His own self was adequate to explain the meaning of love. Christians are to love one another after the style of Jesus.—Charles E. Jefferson.

For my part I have no question as to one of the deadliest doubts prevalent in our time. It is the doubt as to the practicability and possibility of life at Christ's level. . . . Meantime there is no way into a life like Christ's except His way, and no hope for the world of our day as there was none for the world of His day except the hope that such lives bring.—Bishop McDowell.

And, above all and gloriously, Christ is *the life*. It is in Him that we find our souls renewed, our spirits quickened, our strength made sufficient for all things. The most wonderful fact about our religion is that it is a way of life, a power within, a dear and real companionship, a walking with Christ, the possession of a "life hid with Christ in God."—William Pierson Merrill.

Here is the true test of church membership? Do I see things as Christ does? Am I really convinced of the beauty of holiness? Can I see in those faces battered and bruised and spoiled by all the sin and shame and sorrow, the possibility of the recovery of the image and likeness of God, and the recreation of beauty? Do I feel that the greatest glory that can come to a human being is that of sacrifice, in order to the recovery of lost men and women to the beauty of holiness? The sacramental host of those who share the life of the Christ, share the light, and share the love, and share the liberty.—G. Campbell Morgan.

Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD

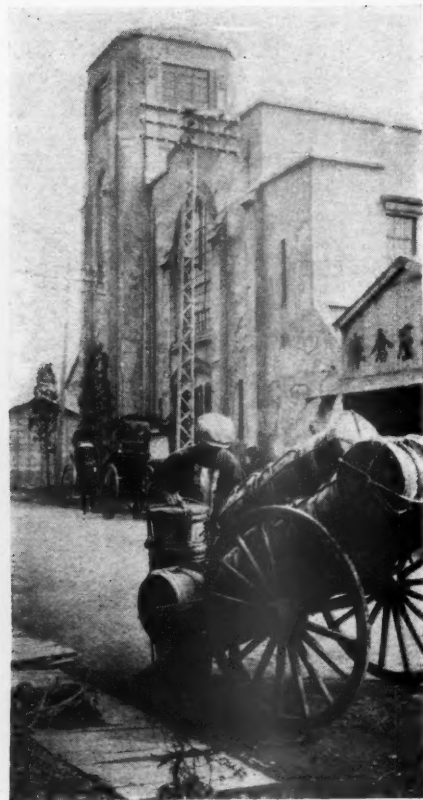
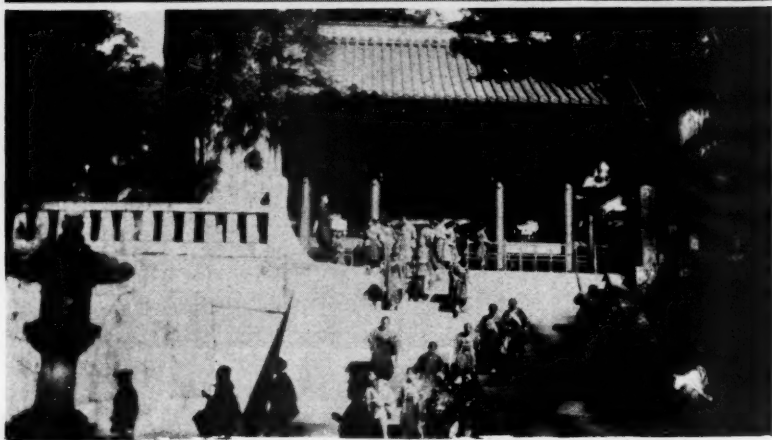
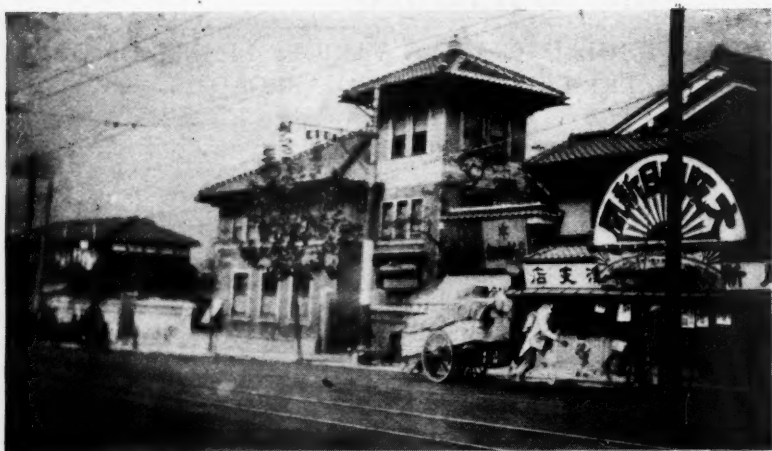


THE RAILROAD STATION IN BOMBAY



MRS. MARSHALL AT THE ENTRANCE TO "THE SENTINEL;" REV.
AND MRS. A. J. WEEKS; REV. AND MRS. H. I. MARSHALL;
CHILDREN OF MISSIONARIES CASE, CURRIER AND MARSHALL
WITH SOME KAREN HIGH SCHOOL BOYS (SEE P. 168)





SCENES FROM

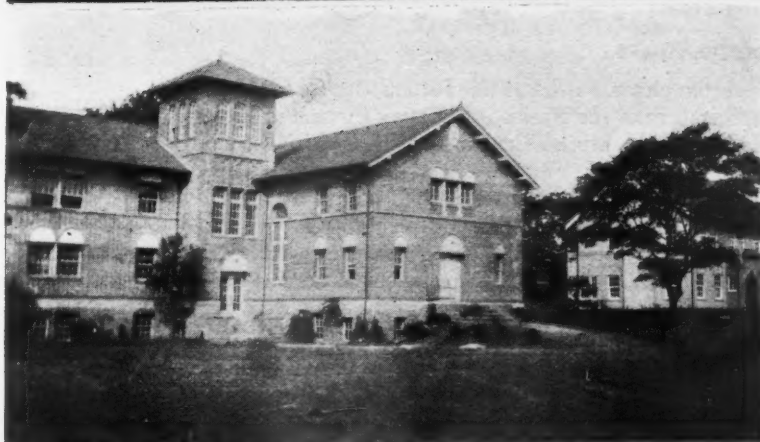
East Osaka Baptist Church; Descending the Temple Home; Street in Slum District of Tokyo; Yokohama quake (Note Wall Spots Restuccoed); West Osaka Baptist Church; Pagoda near Nara; Typical Wayside city; Scott Hall and Dr. Benninghoff's New Home;





ES FROM JAPAN

g the Temple Steps at Nikko; Typical Japanese Rural
yo; Yokohama Baptist Church Restored After Earth-
West Osaka Baptist Church (Jinrikisha in Front); Kyoto
ypical Wayside Shrine; New Library at Waseda Univer-
s New Home; Street in Shopping District of Kyoto.



Entre Nous, or Chat and Comment of the Sanctum

THE Sanctum has welcomed a number of most interesting visitors recently. One of them was Rev. Archie Adams from Kiating, West China. Having just been reading Missionary Smith's graphic description of his experiences with bandits in trying to make the river passage from Yachow to Chungking, I asked Mr. Adams if he had similar troubles. He smiled as he said yes, and that it was his raft beside which Mr. Smith's raft was tied up for the week when they awaited the opening of the Kiating city gates. He had to wait also. Then I drew out of him how he occupied his time during that long spell of forced inaction. Again he smiled, as he said it was anything but inaction as far as he was concerned. By the interviewing process, acquired early in life, it came out that Mr. Adams took a rather active part in proceedings, using his personal acquaintance with officials to gain access to the war zone, and presently finding plenty to do in helping the people who were in distress for want of food, and in all kinds of ministry, not infrequently undergoing exposure to the fire of one side or the other. Because of his services he was permitted to take snapshots which are of great interest, depicting scenes of conflict which are rarely photographed, and proving points that might be doubted if merely described. It may be doubted whether he ever had a busier or more useful week in China, and certainly never a more exciting one. When the city gates opened, the two rafts made their way toward Suifu and instead of dealing with provincial soldiers it was an encounter with bandits. But it all seemed to be in the day's routine of the missionary, who regarded these occurrences with an astonishing calmness. We hope to reproduce some of those photographs.

A HELPFUL AGENCY

Of peculiar pleasure also was the meeting with Rev. William Paton, secretary of the National Christian Council of India, whose headquarters are in Calcutta, and who is visiting in this country in the interests of the organization he represents. The mission boards of England and this country are behind this interdenominational agency, which undertakes work that could not be done by separate denominations. Take the matter, for instance, of the German missions in the Far East. The German missionaries in India were required to leave that country at the time of the world war. They were not to be permitted to return until five years after the official termination of the war, and the British Government fixed August, 1926, as the end of restriction. But there has been a general desire among the missionaries of other nationalities that the time of exclusion be shortened. The National Christian Council brought the matter before the Government authorities with a petition in favor of removing the ban at once. Such a request from a body representing the United Christian Protestant forces in India was sure to receive attention. The Council is favored in having an executive of the ability and personal attractiveness of Mr. Paton, who makes friends wherever he goes. He presented his cause before the Foreign Board most effectively, and our readers shall know more about it before we get through.

EXTENDING THE SUFFRAGE IN JAPAN

An imperial edict, issued January 30, promulgated enforcement of the 1925 universal suffrage law. The act fixed the voting age at 25 and abolished property holding qualifications. It will increase the total vote by approximately ten

millions. The suffrage is not extended to women, although a strong plea was made for it. The act also excludes from the franchise those who, "owing to poverty," are dependent upon public or private assistance for their livelihood. By a strange twist, heads of peers' families are disfranchised, and peers cannot be elected to the lower house. With its compulsory education laws and its broadened suffrage, Japan holds place among the progressive nations.

JAPAN HONORS DR. MOTT

A cablegram from Japan says that as a representative of Christian and idealistic forces in America, Dr. John R. Mott, who is on his journey around the world, has been rewarded a reception by official, commercial, industrial, scholastic and ecclesiastical leaders of Japan unprecedented in his experience in any country. It is doubtful if any Christian leader has been so widely honored and recognized. This has afforded Dr. Mott an unusual opportunity to use his great influence for the promotion of good will, and that will have its favorable effect upon missionary work.

AN INTERNATIONAL MIND

Dr. Nitobe, honorary president of the Woman's Christian College in Japan, has visited it after an absence of six years in Geneva, where he has been one of the three chief secretaries of the League of Nations. In one of his talks to the students Dr. Nitobe said: "I want you girls to have an international mind, that is, I want you to have an appreciation for and a love of other nations. You can try to understand foreign countries, their people and their aspirations. The mind that can see its own fault and that is ready to correct it is what I call an international mind."

APPALLING SPIRITUAL NEEDS

It would be no exaggeration to say that few American Baptists are familiar with missionary conditions in South America and the appalling spiritual needs of the people. *The Presbyterian Survey* for January, 1926, has the following to say about South America: "There are more ordained Protestant clergymen in the state of Iowa than in all South America, Mexico and Central America. In most of the ten republics of South America, a Protestant missionary could have a city and many towns for his exclusive parish. Millions of Indians and other native peoples in Latin America have not been reached by the Christian message and are as pagan as any in the heart of Africa. Startling irreverence of expression is common in these 'religious' countries. One sees such signs as 'Butcher Shop of the Holy Spirit'; 'Furniture Shop of the Saviour'; mineral water named 'Jesus Water'; and cigarettes dedicated to Jesus. Of the one million people in Buenos Aires there are probably only a few hundred men on any given Sunday at religious service. Drink has nearly wiped out the Indians in many parts of South America. In Valparaiso, Chile, there is one saloon for every twenty-four men. With a population of 140,000, more cases of drunkenness were reported in one year than in all London with 5,000,000 souls. There are over six million Africans among the thirty millions of people in Brazil, and many of them are the crudest type of Negro on the American hemisphere. The Amazon River system has over 50,000 miles of navigable waterway, equal to twice around the earth. It can be navigated for 2,500 miles by ocean steamers."

Board of Missionary Cooperation

The Financial Outlook

THE feeling persists that we are making a definite if not spectacular gain in that our denominational activities this year have become more closely knit than in any previous phase of the cooperative program. It is probable that if one were to canvass the personnel of all the organizations that participate in the unified budget, opinion on this point would be unanimous. Since the December conference in Chicago, which Dr. Sears, in a meeting of the Administrative Committee, referred to as "that Baptist Locomotive," the conviction of real progress attained in the vital matter of teamwork has spread through the Northern Baptist area like a radio message.

When it comes to the financial statement, the record down to December 31 shows that we ended the calendar year 1925 about as expected—a little ahead of the previous year on a month by month comparison, but a long way short of the goal we set for ourselves. We were on that date two-thirds of the way through our fiscal year, and contributions to the unified budget for the eight months aggregated \$2,340,449.22. This is precisely \$1,280,406.70 less than would have been paid in had we received the full amount called for by budget quotas to the end of December. It is likewise the approximate sum on which the denomination is paying interest. Somebody has suggested that all interest charges ought to be rolled up into a single bundle, as the soldier did with the troubles that he stowed in his old kit-bag, and presented annually to the denomination in the form of a bill. However, one recognizes that in this matter we have to deal with a phase of human nature and that not even an astonishing exhibit of the double waste involved would cause any sudden abandonment of the habit of procrastination.

Wherein Northern Baptists have actually advanced towards the solution of this problem is that they have attacked it by the sure if gradual method of every member enlistment and the systematic spread of information. It is desirable that every Baptist should not only want to support the cooperative program, but that he should base his willing contribution upon definite knowledge of just what the unified budget means when trans-

lated into missionary facts. That is why the Board of Missionary Cooperation has consistently sought to make the denomination as fully acquainted as possible with its work and plans. That is why Dr. Brougher, as the Board's spokesman, has for months been in the field. The response to this and other efforts of the year directed to the same purpose shows that the idea of spiritual values invoked by a right understanding of our unified budget is steadily taking firmer root. It is shown in part by the fact that we have made an actual gain in the total missionary contributions for the elapsed portion of the current fiscal year. In view of that fact, and with a budget smaller than that of 1924-25, we certainly cannot entertain the thought that the denomination will do otherwise than finish the fiscal year ending April 30 with its budget quotas fully paid. What we have to do in the interval is materially less than we have done in former years in the same space of time. There is strong ground for believing that the denomination will not only finish its task, but finish it in a way that will help to make the year beginning May 1st one of still better results.

For the Final Months

The Self-Denial Banks, for use during March, can be ordered by the local churches direct from the state offices, and it is hoped for a one hundred per cent use of them by Baptists throughout the Northern Convention. They are unusually attractive with the designs on the panels printed in colors—more attractive in fact than any containers of like nature ever issued by this Board. They will bring to Baptist homes a reminder of our missionary needs and a sense of the spiritual significance of the Self-Denial period.

Plans are being developed for launching a simultaneous meeting on Wednesday of the week following Easter, to be held in all Baptist churches of the Northern Convention. The purpose of this all-congregational gathering, which has been spoken of as a kind of "clean-up meeting," will be to acquaint the members of each Baptist church with the status of their payments toward Northern Convention missionary work for the fiscal year ending April 30th, 1926. The meet-

ing is scheduled for the week following Easter so that the results of the Self-Denial offering can be included in the report. If the missionary quota of the church is all paid in, the meeting will take the form of a celebration and a discussion of next year's plans. If there still remains some money to pay in, the meeting will resolve itself into a Ways and Means Committee to plan how it can be raised before April 30th. A beautiful poster to announce the meeting in the local church has been designed and one will be sent to every Baptist pastor within a short time.

Judge Witty is again in the field for the National Council of Northern Baptist Laymen. During the coming months he will speak at laymen's banquets in Northern and Southern California, Arizona, Michigan, Indiana, Ohio, and West Virginia. Several of the national secretaries whose travels bring them into various localities on the dates selected for the laymen's banquets will assist Judge Witty, among them Dr. Padelford, Dr. Robbins, and Dr. Lerrigo.

AMONG OTHER DENOMINATIONS

THE BOARD OF FOREIGN MISSIONS of the Presbyterian Church has issued a call for more missionaries. The appeal says: "Contrary to the general impression, the number of new missionaries now being commissioned by the Board is not sufficient to meet the urgent demands from the field. This year the Board allowed for 82 new missionaries in its budget and to date not more than 65 have been found. The church must lift the level in its gift of life to foreign service."

☆☆☆

THE CONGREGATIONAL Home Mission Society will celebrate its one hundredth birthday, May 12, 1926. A preliminary centennial celebration was held in connection with the meeting of the National Council in Washington, D. C.

☆☆☆

THE CHINA INLAND MISSION celebrated the sixtieth anniversary of its founding last year. For three days services were held in Toronto in recognition of this event. At the meetings announcement was made that 20 new workers would go to the field before January 1, 1926. The China Inland Mission now has upon its staff 1,134 missionaries and its income for last year was \$784,974.53.



HELPING HAND

Japan by Bird's Eye

(Our Work in the Orient)

Himeji. (Page 108).

Kobe, the Zenrin Kindergarten (P. 109).

Morioka and Osaka (evangelistic and educational work). (Pages 110-111).

(God's Dynamite)

Where the Gospel Ship Spreads its Wings. (Page 8).

The Prayer of Cherry Blossom (P. 9).

Japan

"THE LAND WHERE THE SUN COMES FROM"

Hymn of Praise.

Scripture: Ps. 100. "Enter into his gates with Thanksgiving, and into his courts with praise."

Prayer Service: (Prayer is just keeping the gate open.) Sentence prayers for workers in Japan.

Helps for Program Making

The Open Gate of Prayer (Fleming H. Revell, Publishers) (Chapters 6 and 7).

Pageants: A Quest of Japan.

Bible and Missions (new).

Answered Prayers in the Orient: Kobe.

By Mary Lathrop Bishop.

A Half Century in Christian Service

BY MRS. C. H. D. FISHER

Fifty years ago (November 6th, 1875), Mrs. Hama Uchida was baptized in Kanda River, Tokyo, by our first missionary to that city, Mr. James Arthur. This was before the official prohibition of the "Jesus teaching" had been removed from the public notice boards, before more than a small portion of the New Testament had been put into Japanese. It had taken courage unusual to submit to that strange ordinance at the hands of that foreigner. But Mrs. Uchida had grieved for years at the death of two children and then her husband, and had found through the Bible taught by Dr. Verbeck a means of comfort, unknown at the temples she frequented. She had lived in the Arthur family and known the joy that Christ gives, and was glad to follow in His commands.

Now, after fifty years she was given a celebration unique as it was genuinely hearty. The chapel was filled with friends, representatives of every group

with which she had been connected coming forward to bear testimony to her character for two and a half hours. A gift of five hundred yen was presented, letters and telegrams briefly noted, then all the large audience stood to hear the words of thanks. With the innate dignity of a daughter of a Samurai and in her usual unassuming and gentle way she said all she had done was by "the blessing of God."

For twenty-five years she had labored in Tokyo, and twenty-five more in Sendai and the country between, going once to Nemoro with "Auntie Carpenter" for some months. The husband of her only child and her adopted son are both ministers of the Gospel of Jesus and are held in high esteem by the people of the denominations to which they belong.

Mrs. Uchida has not been written up in newspapers, for comforting the bereaved and sad, caring for the sick and dying, loving the lively schoolgirls, is not "news." Well do I remember how her tact saved us in a critical moment in Tokyo. A new preaching place had been opened and the caretaker, a newly converted man, and his mother had moved in. As we gathered for the first Sunday service what was our horror to see a god-shelf put up in the living room. We spoke to the young man, who said his mother had it done before he knew it and he himself did not know what to do. Her feelings must be respected, so we turned

the matter over to Uchida San. She told the old lady of her own experience before she "knew God," and finally after a long talk the offer came to remove the god-shelf, saying she had "bowed before it for fifty years and it had never done any good." In contrast to this are the fifty years of Mrs. Uchida's life since she "knew God," in which she has revealed His love to thousands by her "little deeds of kindness, little words of love!" As one of the group that came from Tokyo and Yokohama to the celebration said, Mrs. Uchida is now promoted to be the "Mother of the Baptist Church in Japan." May her winning smile long be with us!

Citizenship in Heaven

"We have been studying Philippians," writes Miss Amy Acock, "and one day as the women met at the home of one of our very earnest Christians, I spoke on 'Our Citizenship in Heaven.' At the close of the meeting, all talked informally over the tea cups of their Christian experiences. I wished so much that people at home could have heard and understood what they said! Mrs. Higuche told how she had wanted a beautiful house before she was a Christian, but now, she said, 'I don't need this beautiful big house at all. My citizenship is in heaven and while I am here just a little house is all right.' I think of that little meeting so often, for the earthquake destroyed the beautiful house and killed instantly the beautiful woman. The next day at sunset, a beautiful funeral service was held outdoors (there wasn't any indoors with devastation all around). The broken-hearted husband, who is not yet a Christian, the old mother who was a strong



THE SOUVENIR CARD ISSUED FOR MRS. UCHIDA'S CELEBRATION

Buddhist, the little 12-year-old boy, and the 15-year-old daughter, who is in our school, and a number of the town people, were at the service. At the close, the pastor asked the daughter to pray and there, in the midst of unbelievers, that timid little girl stood at the side of her mother's coffin and prayed. It had a great influence over the people present!"

Evangelism in Sendai, Japan

(This report was received too late to appear in "Our Work in the Orient")

There are three places on the women's map now, Sendai, Shiogama, and Taira. Beginning at home first, the North Star Church has assumed the full aspects of a real church and even has a Bible woman, who gives her whole time to calling, Sunday school work and building up the Women's Society. The Sunday schools of Sendai form quite a large part of the work of the station. About 300 attend the Sunday school which meets in the school building. It is divided into three departments, kindergarten, intermediate and senior, with adequate classrooms and what is so hard to procure in church, enough teachers. Several of the teachers in the school and many of the students teach in the Sunday school and so pass on what they have been receiving in the way of religious education. On Sunday afternoons the older dormitory girls conduct six Sunday schools in various districts of the city. These are one-room Sunday schools and the children are packed in tightly. This does not prevent them, however, from singing lustily. Through the Sunday school paper and cards the message is carried into many homes. A Women's Society has been formed in the Shokei Church. This is composed of teachers and graduates but is so young that nothing in the way of work can be reported. We hope, though, through this, to keep the graduates in closer touch with church life after they leave the school. Another phase of our Sendai work is the meeting for nurses in the Imperial University Hospital, every Sunday afternoon. The authorities open the dormitory assembly room to us once a week and many nurses and even patients are reached in this way.

Shiogama. One day a week is spent in Shiogama and is always a full day, visiting the kindergarten, attending mothers' meetings, women's meetings or calling. The work has suffered there this last year because there was no pastor and because the head kindergartner had to go back and forth from Sendai. These two things have been remedied, however, for a splendid young pastor and his wife

are installed in the parsonage and the head teacher has found a room and has moved to Shiogama. The kindergarten there is quite flourishing considering the setbacks it has had. During the three years of its existence, through marriage or sickness, we have had to have about six different head teachers. Let us hope the present one will neither marry nor get sick! Twenty little ones were graduated in April and twenty new ones have taken their places.

Taira. The outstanding event of the year is the erection of a church building in Taira, a building which includes kindergarten rooms. The parents of the kindergarten children evidently appreciate the kindergarten for they gave over 1,000 yen toward the building fund, and when you consider that the kindergarten has

only been established three years you can see something of what this means. With facilities for taking in larger classes and equipment for doing better work we hope to make our influence even more widely felt. There are three Christian workers stationed there and do evangelistic work not only in Taira but neighboring towns as well. The earnestness and faithfulness of these workers is a constant inspiration. The success of the women's work in Taira is largely due to the faithful worker, Sakemoto San. Several years ago she asked to have her salary discontinued because she wanted to really give the Lord her service. With such consecration and loyal, unselfish service not only the women's work but the whole church has gone forward.—
Thomasine Allen.



TIDINGS

Say It With Music

The slogan, "Say it with flowers," has started the ball rolling. Now, how about saying it with music? Minnie Jung with her co-workers in Weirton, West Virginia, has touched a great number of the mill workers and their children by saying it with music. Unfortunately, the man who loaned them the means, a victrola, has asked that it be returned. This is a real loss to the Christian Center and espe-



MRS. MC QUEEN IN FRONT OF CATHERINE'S HOME. CATHERINE'S PICTURE IN INSERT

cially to the children in the kindergarten. Is there not some one who would like to continue this ministry of music by donating his own victrola? If so, kindly write Clara E. Norcutt, Secretary of Missions, 276 Fifth Avenue, New York City.

In Need of Prayer

Mrs. Carrie Belle McQueen of Birmingham, Ala., writes: "Enclosed you will find the picture of a girl about eighteen years old who has chosen to live alone in filth, ignorance and poverty rather than

with some one who would love and care for her. We found her in an old ambulance frame, with pieces of tin nailed around the sides and rags filling the cracks. There was one chair with no bottom, an old stove with two legs minus the pipe standing on the bare ground in her home. During the recent cold spell she was taken ill with pneumonia. We found her in this condition and carried her to the children's hospital, giving her the best of attention and above all trying to have her accept Christ. I am asking you to pray especially for her, for Catherine has lived such an unfortunate life that she needs every help possible."

Standing Firm for Jesus

Ever since Robert's conversion resulting in his baptism in September, the missionaries at Polacca, Arizona, have prayed earnestly that Lucile, his sweet young wife, might also come into the Light and to an acceptance of Jesus Christ. Although sweet in face and manner, she has always been difficult to talk



THE INTERIOR OF CATHERINE'S HOME

with and unwilling to use her knowledge of English when she could. Imagine the surprise of Clara Flint and Bertha Kirschke when they called to talk to her about the Lord and were received cordially. At first she seemed bitter against Robert for becoming a Christian and at the instigation of relatives and neighbors had treated him badly. One night things came to a climax. Then he told her he would leave home if she wanted him to, but that he would not give up Jesus Christ. Talking the whole night through the couple at last came to an understanding. In fact Lucile went so far as to say that she would some time go to the church and maybe into the Jesus way with him. True to her promise she soon began to come to the church and Sunday school. At last, when the neighbor's persecution was turned too severely on her, they left their mesa home and came to live with one of the Christian families below. About the middle of November, Lucile confessed herself a believer and was baptized.

One evening when Robert and his wife came for help in Bible study, reference was made to a recent ceremony in which a Chichina whom they call the red-headed man appeared and drove all young men and women on the Mesa to the cornfields below and herded them from field to field until certain fields were husked. He is called the red-headed man because he appeared wearing a fleecy mask which had been dipped in blood. He represents the devil to the non-Christian Hopis. Robert told the missionaries that the people actually worship the devil and pray to him. Before he became a Christian he was in a *kiewa* during a ceremony and the other men asked him to pray to the devil. He felt that it was not right and instead prayed to God and asked Him to show which was right, the old Hopi way or the Christian way. The men were angry because he had prayed in this fashion but how wonderfully God has answered his prayer as he and his wife are happy in Jesus. Now they are building a home near the church so that they can be a constant help.

New Roles

Since 1916, Mrs. Clara B. Pinkham has served the Baptist denomination at the Baptist Missionary Training School. After being Dean under Dr. Behan for two years she succeeded him in the presidency in 1919. For seven years now her personality has radiated in that capacity. Her contact with the girls through her own course and administration has had a

permanent influence. The new Church Secretarial course was inaugurated by her, while the field and practice work of the girls in training has been enhanced. Deep and rich and true the spiritual life of the school has been carried on, due in large measure to Mrs. Pinkham's earnest Christian influence and the faculty she has gathered about her. Her presence at the school will be greatly missed as she leaves to marry in April. Many expressions of appreciation for her untiring and excellent work have been made by those working with her.

To fill this place, Miss Alice W. S. Brimson has been elected. Since 1920 Miss Brimson has been well known for the Christian Americanization department which she has so energetically directed. However, before that and really since her graduation from Smith College in 1905, Miss Brimson has been in definite Christian work. Active in young people's work, W. W. G., and as secretary for the Foreign Society for Illinois, she has served a happy apprenticeship, while further training and advanced work amply fit her for this new service.

Resignations and Replacements

Heading this list of resignations is the announcement that the work of the Woman's Home Society at the Morgan Community House, Pittsburgh, Pa., has been discontinued. Miss Ruth Brown who has been serving as headworker in the South Chicago Neighborhood House, Chicago, has resigned, as has Berthene Ragsdale, club and community worker at Bethel Neighborhood House, Kansas City. Replacements consist of the appointment of Maria Miller as children's worker at the Camden Community

House, Camden, N. J., and Stella Leora Stillwell as kindergartner in the Bethel Neighborhood Center. Mrs. Amanda Ficken has been appointed as missionary at Rock Springs, Wyoming, and vicinity.

New Girl Reserves in Fresno

One of the big helps and thrills in the life of Amy E. Purcell has been the organization this fall and winter of the Girl Reserves. These young women helped out materially in the Christmas preparations by dressing dolls, filling candy boxes and doing many deeds of kindness and of love. From Miss Purcell's letter, however, one finds many heartaches: "The first came when my precious key woman, Mrs. Joseph Woo, while preparing breakfast for her two little children and good husband, caught fire from her gas heater and was almost fatally burned. Four long weeks she lay in the hospital. And there in her extreme suffering she would say to me, 'But God did take wonderful care of me, didn't He? Just think, my babies were both at my heels and they were not touched, and my house did not burn and my husband is alive.' Her recovery seems to be quite rapid. All of this she ascribes as a result of Christian prayers. Needless to say this has completely upset our woman's work again for she had just taken it in hand. But now for the first time Mrs. Woo and other Chinese women seem to see in organized woman's work something of real worth to themselves and not just something the missionary wants them to do. Mrs. Gee, a fine Christian woman, said yesterday, 'We have dreamed about this thing long enough. You have been very kind and patient with us. Now we must take the responsibility ourselves.'"



CHINESE GIRL RESERVES, FRESNO, CAL.

Around the Conference Table

Wanted—Suggestions

In a letter received from a Baptist woman in the Middle West is the following paragraph: "Our MISSIONS has just come in and we feel very interested in the new department, *Around the Conference Table*. We are encouraged to think that through this department we may obtain the assistance we are needing."

What assistance are you needing? What items of denominational work do you want presented or discussed under this caption? How best can this page serve you in the work of your Woman's Society and of your church? Please send requests and suggestions to the Woman's Promotional Secretary, 276 Fifth Avenue, New York City.

Are You a Reader of "Missions"?

If not, you are missing the very best information regarding the work being done by the missionaries of our denomination; you are losing the practical suggestions on methods by which a greater interest in missionary work may be promoted in your local church; you are failing to know the great program of progress our denomination has outlined for itself. Subscribe for MISSIONS, \$1.25 single subscriptions, or \$1.00 in clubs of five or more. Address MISSIONS, 276 Fifth Avenue, New York City.

The District Annual Meeting

The time is not far distant when the twelve districts of our Woman's Foreign and Home Mission Societies will be announcing the plans and programs for the District Annual Meetings.

In every district there are certain women who are looking forward to these gatherings and hoping for the greatest amount of benefit possible to result from them. But it is a self-evident fact that only those who attend these meetings, and the small group within the influence of each one of them will share in these large benefits.

It would seem quite appropriate that a few words should be said about who should go to these District Annual Meetings.

It should be made quite clear that every woman in the churches of the District is not only invited, but is urged to attend. This is the one meeting of the

year for bringing together all the women in the area of the District for conference, information, contact with leaders and missionaries and getting generally recharged for the whole year's work.

But from past experience we know that it is too much to expect that every one of the women in any given district will present themselves at the meeting place, and also, from past experience we know *why*. We can, if we could, repeat all the various reasons offered, like house cleaning in the spring, and getting Mamie's clothes ready for graduating, and having to have the cottage put in shape for the summer and all the rest.

But aside from these there are certain ones who ought to be there and we venture to say that the president, or some officer of every woman's society in the District, ought to feel the necessity of at least once a year identifying herself with the work of the District. And if there are good reasons why no officer can go, some one should be sent to represent her.

If our women only knew the time and effort put forth to make these meetings not only interesting and profitable, but a great spiritual uplift as well, more of them would make the necessary effort, and, if needs be, sacrifice to go.

In Districts which are a long way from the meeting place of the Northern Baptist Convention this annual meeting of the District may well be stressed as the gathering for Baptists to attend who cannot make the longer trip.

We have said that every woman ought to go, but that does not mean that we are not willing that our brethren should share in the blessing, for while planned for the women, they are always a source of missionary information and inspiration which can be appropriated by men and women alike. Boost your District Annual Meeting!—Mrs. George W. Taft, President Central District.

A Loving Ministry Closed

In the December issue we told of the loving ministry of Mrs. William G. Peck, a faithful member of Marcy Avenue Baptist Church, in sending birthday greetings to missionaries all over the world. On January 8 Mrs. Peck entered into rest, after months of failing health. The service was held in the church on Sunday

afternoon, and Dr. George A. Huntley, of China, who had been the speaker of the morning, took part. Dr. John M. Moore, pastor, in speaking of Mrs. Peck's love for missionary work and the hundreds of cards and letters she had sent during the past seventeen years, said that there was no other member of the church whose death would come with a sense of personal loss to so many people in so many parts of the earth, who had looked forward from year to year to the greeting which would reach them on their birthdays.

A Service Card

In order to help a church to secure active participation in its work on the part of every woman member, the following "My Service" card has been prepared and can be secured from the nearest Literature Bureau.

For solemn consideration by Baptist women.

MY SERVICE

I,, will

- ☐ Lead in prayer.
- ☐ Attend missionary meetings regularly.
- ☐ Bring others to meetings.
- ☐ Serve on program, if requested.
- ☐ Talk missions in my home, and with my friends.
- ☐ Canvass for new members.
- ☐ Read MISSIONS monthly.
- ☐ Establish a family altar in my home.
- ☐ Join a prayer band.
- ☐ Read at least one missionary book this year.
- ☐ Help make posters and invitations.
- ☐ Practise tithing.
- ☐ Work as volunteer in Christian Americanization.

Name

Address.....

If no item is checked

I DO NOTHING.

Fifty cents per 100—Order from Baptist Literature Bureau, 276 Fifth Avenue, New York; 700 Ford Bldg., Boston; 2328 Michigan Blvd., Chicago; 504 Columbia Bldg., Los Angeles.

Reasons for an Active Membership in the Local Society

The policy of including every woman member of a Baptist church in the mem-

bership of a local society is one ideally right, and great effort should be made to attain this goal. The fact remains that at the present time thousands of Baptist women church members are not vitally connected with our denomination.

There is a great gulf between the total number of Baptist women church members and the number of those women who give of their time, talents and money for the advancement of Christ's Kingdom throughout the world.

These reasons are here presented why it is believed best for every society to have an *active* list on which are the names of the women who give to missions or who attend the missionary meetings whenever possible or who give personal service in the community or denomination.

1. It will help the national societies to check up on the actual number of Baptist women who are interested in the cause of missions, as only the number of women on the active list should be given on the annual report blanks.

2. It will help the women who are active to realize the seriousness of the situation in their church. A great effort should be made to enlist every Baptist woman in the advancement of Christ's Kingdom both in the local community and to the ends of the earth.

3. It will help the church to realize more fully its spiritual need. Baptist women who are not interested in the salvation of others to the extent of giving something of themselves, whether of their money to send the gospel, or of their time to become intelligent regarding the spiritual need of the world, or of their personal strength to perform some Christ-like service, need the earnest prayers of their pastors and church officers. "If ye love me keep my commandments."

Early Morning Prayer

(The following space will be reserved each month for requests for prayer and for outstanding answers to prayer. You are invited to cooperate in making this a helpful part of this section.)

FOR THE STATE CONVENTION

"If we walk in the light as He is in the light, we have fellowship one with another." 1 John 1:6.

Preparatory questions:

Am I walking in fellowship with my fellow Baptists in the State?

Do I know how many churches there are in the State?

Into how many associations are they grouped?

Who is the State Convention Secretary? How many are associated with him at headquarters?

What special work is being done by the State Convention?

Do I know something of the problems that need to be solved?

How many Baptist schools and colleges are there in the State?

How many foreign missionaries have their membership in my State?

Are the churches pushing the State to the front in support of the denominational task? Will the State meet its quota? Do I know what it is?

Is my church one that was formerly helped by the State Convention, and therefore doubly obligated to lend its strength to the support of the weak churches of today?

How many foreign-speaking churches are there in the State?

What efforts are being made to reach new foreign-speaking groups?

Is one foreign-speaking home blessed because of my Christian life and influence?

Pray that the baptism of the Holy Spirit may come upon the churches of my State, quickening them, that they may put forth a divine energy that shall bless any State and make it a blessing in the world to the glory of our Lord.

I KNOW

Therefore I am
thankful
I praise
I pray
I give
I grow

I DO NOT KNOW

Therefore I am
indifferent
I complain
I scoff
I withhold
I wither



THE FAR LANDS

"The Sentinel"

BY REV. A. J. WEEKS OF TOUNGOO

An all-night ride north from Rangoon, Burma, a cup of tea and change of train at Thazi, then that beautiful and thrilling ride over the Shan Hills brings us at about four in the afternoon to Kalaw. It is worth it, every pice.

Just off Circular Road, twenty minutes' walk south of the charming railway station, is Sentinel Rock, jutting out over the fertile valley like a huge fist. Stand on this semi-secluded spot amid the trees and rocks, and drink in the beauty of the hills!

On this spot, where nature had half prepared its foundations, by the use of dynamite, steel and cement, the huge knuckles of the fist have been transformed into a summer home.

A dozen Karen boys from the hills of Toungoo did much of the work of erection. At first the plans looked to them like hieroglyphics, having no meaning. Later, as the walls began to rise, and they understood the meaning of that plan, they began to be enthusiastic about their work.

Like as the cement and mortar set in place, so their characters seemed to be setting in a new strength. Later one of them, addressing a young people's meeting said: "We began to do what we all knew we could not do, but we did it. Shall we ever again fear to attempt our tasks?" His name is Pokyah, the most upstanding of the group. In the cut are

three others of the dozen, all aiming at high school and seminary training.

The Marshalls and the Weeks enjoy the place very much and especially when their friends are sharing it: but the best and richest part of it is the building into a dozen youths the spirit of their Conquering Master. So, when you enjoy the refreshing coolness of "The Sentinel", do not forget the spirit of the dozen builders, whose strength is just as certainly being built into the church and the community in Burma. (See page 159.)

A Letter from India

FROM THE CHRISTIANS OF ONGOLE TO THE CHURCHES OF THE NORTHERN BAPTIST CONVENTION THROUGH SECRETARY J. C. ROBBINS, D.D.

Ongole, Guntur District, India,
Nov. 18, 1925.

Dear Friends: When your cable concerning the raising of the "Lone Star Fund" came to Ongole, both Indian Christians and missionaries felt impressed that an opportunity had arrived. That is an opportunity to vote on the question of abandonment.

We are sending by the enclosed check the result of the vote. The amount of the check is \$231.61. It is made out in the name of Dr. Huntington.

We have felt very keenly the percentage of reduction of funds which our Board at New York has been obliged to place on us during the past few years. Therefore, the sum raised is large for us

although it may seem small in comparison to the whole amount to be raised.

The enthusiasm which inspired this contribution was very great. The sacrifices made by many individuals was very great, and even pathetic. There were common day laborers who gave three full days of hard earnings; there were poor teachers who gave one-half month's salary. The majority of the pupils in the four boarding schools at Ongole gave as their part the relinquishment of the first meal of the day for every day in one month.

One poor woman, who had no money, placed on the communion table her all, which was two pieces of jewelry. With best Christmas greetings, yours in Christ,

P. Josiah, Ch. Clerk,
K. Vankiah, Ch. Treas.
P. Sadhu, Pastor.

A Theological Seminary Orchestra

The accompanying photograph has been furnished MISSIONS by Mr. Sam Podin, seated in the front row at the extreme left, a member of the faculty of the Baptist Theological Seminary at Kegel, Esthonia. His father, Rev. Adam Podin, is principal of this institution, which was established in 1922. The Seminary opened this year with sixteen students, all of whom are expected to enter the service of the churches of Esthonia, either as pastors, or deaconesses, or other church workers. An excellent orchestra has been organized, which not only furnishes music at seminary gatherings but also adds to the attractiveness of evangelistic services conducted in outlying villages.

Celebrating Thanksgiving and the Hospital's Birthday

BY F. W. GODDARD, M.D.

I particularly want to tell you about the Thanksgiving Week which we celebrated in Shaohsing (East China) from November 16 to 21. This year was the fifteenth birthday of the Shaohsing Christian Hospital and we thought it a good time to make merry with our friends. The characteristic Chinese way of celebrating is to cut the price of things, so we announced that for the week, the dispensary service would be absolutely free to all comers, and on the last day representatives of the city officials, the gentry, the Chamber of Commerce, the department of education, and all the religious bodies in the city were invited to inspect the building, and thereafter partake of "a plain meal," as the polite phraseology of the place expresses it.

In addition to exhibiting our plant and equipment a show case was prepared for the display of samples of our professional work—hookworms and other parasites that torment the people here, a few appendices now lying harmless in alcohol, several samples of stones of ordinary and unusual formation, including a beautiful set of gall stones in black and gold which if properly set any woman would be proud to wear as a necklace!

The history of the institution was called to mind by photographs and charts showing its growth during these fifteen years in various forms of service and also in cost of operation, and to make these more effective stereopticon slides were made and also several slides of descriptive matter and the whole loaded into the automatic stereopticon which some of you gave us last year, and so displayed

several times each day to those waiting in the dispensary, and once during the dinner at the last day. It was very effective, and I am confident that that stereopticon during the coming months and years is going to do a lot to help many thousands visualize the stories of the Bible, and the ways of disease and health.

Sometimes as we go along with the work day by day we are likely to be discouraged for the burdens press and there are so many apparently very important things that we fail to do. But this longer view has been very encouraging. The mountain peak is still far above us, but no less truly is the plain from which we started also far away, and we are profoundly thankful for the Providence of God which has made this possible, and for the keen personal interest of the friends in America who have been His agents.

Open Doors in the Philippines

Everywhere on our Capiz field the doors are open and the people are anxious to have us come in and tell them the old story which is ever new. The Christmas story we tell over and over again, and the joy that comes to these people from hearing it is beyond expression. But all the joy is not theirs for it is also a joy to us to see the people accept. Recently we baptized several of our Sunday school scholars of about twelve years of age. On the same Sunday one of our workers had a baptismal service where a candidate was a lady 87 years of age. This shows approximately the age limits of the people with whom we work. There are, of course, some exceptions where they are younger and also a few where they are older, though not many older for so few of these people are blessed with old age. The number of baptisms for this year will be somewhat higher than those of last year. In fact last year's number has already been reached. We might have had more than we have, but for the fact that we are being exceedingly careful not to baptize any who do not show sufficient proof of their conversion. Our young people here in Capiz are a splendid group and are developing into fine workers for the Master. It is with the aid of six of them that we carry on the work in many of these barrio (village) Sunday schools. Five of these are students in the local high school and the other is an employee in one of the government offices. These six go out with me every Sunday morning. I leave them at a place, and they are doing splendid work.—*Rev. S. S. Feldmann, Capiz, P. I.*



THE CHOIR-ORCHESTRA OF THE BAPTIST SEMINARY AT KEGEL, ESTHONIA

The Foreign Missions Conference

The annual meeting was held at Atlantic City, January 12-15, with 55 foreign mission societies and boards represented by 199 delegates and 139 corresponding members, a total of 338 men and women devoted to the missionary work and gathered for the discussion of its conditions and problems. Dr. Robert E. Speer was in the chair, and his presence lent inspiration to the sessions. Dr. J. C. Robbins, chairman of the Committee of Reference and Council, and Dr. P. H. J. Lerrigo, of the committee of arrangements, were among the representatives of our Foreign Mission Board.

Among the topics discussed were The Central Place of the Foreign Mission Enterprise in the Purpose of Our Lord and in the Life of the Church; The Place of Foreign Missions in the Local Church; What Constitutes an Indigenous Church? The Place and Responsibility of the Missionary in Relation to the Local Church; Ownership and Control of Property; New Capital Investments and Current Expenditures; Responsibility for Unoccupied Territory; The Growing Nationalism in all Mission Fields; and Securing and Training New Missionaries. These subjects, with pertinent questions, were printed in a syllabus, greatly to the advantage of the discussions. These were as frank and informing as one expects from such a body of experts, using that much abused word in a proper sense.

The subject that held first place in the conference was China, owing to the peculiar conditions there. Missionaries fresh from the field brought their reports, and it was notable that they struck a common note of optimism. The difficulties were recognized, and the factor of an awakened nationalism was given due weight, but the speakers were practically at one in the feeling that after the present strain of political and military strife is over and the government has found itself, the situation will be more favorable than ever for Christianity and the work of the missionaries. If no new light was shed on the situation an atmosphere of hopefulness was created, and much confidence was expressed in the character of the Chinese Christians. One of the greatest obstacles to be met is the inability of the Chinese to differentiate between western civilization and Christianity. When once suspicion is aroused by our commercial exploitation, it naturally attaches itself to the missionaries also. Their lives of unselfish consecration and service are all they have to depend upon to overcome this handicap.

The addresses and discussions were of a uniformly high order. The details of arrangement were carefully looked after by Secretary F. P. Turner, who is a past-master in the art of thorough preparation and smooth running. Vernon-Hall of Chalfont-Haddon Hall, too, is the ideal place for conferences of this size and kind. It might well be made the permanent meeting place.

Foreign Missionary Record

SAILED

From New York City, January 23, 1926, on the *Aurania*, Rev. and Mrs. H. I. Frost and five children, for Bengal-Orissa.

From San Francisco, January 23, 1926, Dr. and Mrs. C. B. Tenny and son, for Japan.

ARRIVED

Mrs. W. K. Allen and two children, Rev. and Mrs. S. A. D. Boggs and Mr. and Mrs. W. Danielson and two children, all of Jorhat, Assam, and Dr. and Mrs. J. R. Bailey and eight children of Impur Assam, in New York City, on January 13.



THE HOME LAND

St. Louis Entertains Home Mission Forces

BY COE HAYNE

The Nineteenth Annual Meeting of the Home Missions Council and Council of Women for Home Missions was held in St. Louis, January 21-25. In some respects this was a different gathering of the home mission forces than any heretofore held. There had been a feeling on the part of national and local church leaders that many of the questions discussed at the annual meetings of these organizations might properly be viewed in the light of the local conditions of the place of meeting. The organizations furthermore held their annual sessions further inland than ever before, having looked forward to mutual benefit as a result, and St. Louis was selected because the principle of cooperation and federation which underlies the activities of the two Councils has been recognized by the church workers in St. Louis and a real beginning been made there in the application of that principle.

The two Home Missions Councils are interdenominational bodies in which are represented 27 Protestant denominations and 56 constituent home mission boards and societies, besides 9 cooperative bodies such as the Federal Council of Churches, International Committee of Y. M. C. A. and the National Board of the Y. W. C. A. The gathering in one assembly to study the common problems of these many and varied Christian agencies is in itself an object lesson in cooperation. If not one in an administrative sense and in matters of church polity surely these forces are drawing together in a union of sacred brotherhood. The general subjects up for consideration were those common to all denominations—factors in creating a national Christian conscience, racial and immigration problems, congested city populations, read-

justment of over-churched localities, and adequate frontier provisions.

No better definition of the purpose of the meeting can be formulated than that given in a St. Louis daily by Dr. Russell Henry Stafford, of Pilgrim Congregational Church, who said: "The Home Missions Council and the Council of Women for Home Missions come to us representing, in effect, the united constitution of Protestantism, and pursuing, under sane and judicious leadership, methods which must commend themselves to the intelligence of all citizens concerned for practical results. In brief, I understand that these organizations proceed by what may be known as the laboratory method, basing their conclusions and recommendations on actual study of concrete situations, rather than on an inspirational approach to them. Their proposal is no matter of lax sentimentality, but a grouping of correlated devices, worked out by the application of sound business sense to the religious questions and needs of the nation."

Mrs. John Ferguson of New York, president of the Women's Council, in an opening address on "The Oneness of the Task of Christianizing America," said that divided counsel and diversity of aims had in the past dissipated the energies and neutralized the efforts of its churches, but the strife and confusion in our individual and political life and the prevalence of lawlessness and crime were among the disturbing facts that are bringing church leaders to the realization of the truth that Christianizing America is too great a task for a divided church. A great task demands great cooperation. She affirmed her belief that the churches through cooperation, if not through organic union, were approaching a situation where they could speak with a single voice and with compelling power.

Dr. Charles L. White, president of the Home Missions Council, declared that a

new race is forming from the polyglot people of America, which if Christianized will bless the world, but if paganized may be the ruin of it. He drew a picture of the United States a century hence to point out the need for active missionary work today. Three centuries ago the selectmen of Cambridge, Mass., built a road of eight miles into the wilderness, believing one beyond that distance would never be needed. Today we probably have as meager ideas of the development of the United States during the next three centuries.

The final message of the first session was given by Dr. E. Y. Mullins of Louisville, president of the Baptist World Alliance. He urged the importance of the development of a national conscience capable of rejecting the modern ideal of comfort, ease and tameness. "America's temptation is not the temptation of Jesus when He was hungry," said Dr. Mullins. "We are not hungry. Our temptation is presumption, based upon our material wealth and power." Recognizing the need of a force that will feed the fires of a national spiritual life, he defined Evangelism as the major factor in the building of a national Christian conscience because it ministers to the dynamics rather than to the mechanics of government.

Protests against sectarian Indian contract schools, anti-Semitic movements, mistreatment of Orientals and Negroes in America, and recommendations for increased comity among Protestant churches, greater missionary labors among migrant and immigrant peoples, and increased efforts to stop the spread of Mormonism, were adopted by the Councils in Executive sessions. They also adopted a series of recommendations which, if adopted by the constituent boards of the Councils and the Federal Council of Churches, may form the basis of the future relationships of these bodies.

The impressive paper read by Rev. Jay S. Stowell at the joint executive session on Saturday resulted in a recommendation to the Administration Committee that the Program Committee for the annual meeting of 1927 consider giving precedence to the question, "The Future Policy and Program of Home Mission Agencies," with the privilege and power to add to its membership such persons as may be deemed capable of rendering assistance in a study of and approach to the question named.

The report of four students, guests of the two Councils, who attended the interdenominational Student Conference at Evanston, Ill., and the address by Dr. John McDowell of New York, occupied

two profitable hours Saturday night for those who are studying in earnest the question of youth's opportunity for Christian service through the churches.

The climax of the Home Missions Council sessions was reached Monday, January 25, when the locations and programs of St. Louis churches were discussed at St. John's M. E. Church South, from 9:00 a. m. to 2:00 p. m. under the leadership of Dr. H. Paul Douglas, assisted by Dr. William Shriver of New York and Dr. A. H. Armstrong, Executive Secretary of the Church Federation of St. Louis. To the activities of the local organization was due in large measure the success of the conference.

Dr. Douglas in his review of the extensive study that he has made of the religious situation in St. Louis, urged the local church representatives—and there were many of them at the conference—to remain steadfast during the next ten years, which he forecasts as a period of stress and change. His report will be made a subject of special study by the city mission boards of St. Louis. Rev. George E. Stevens, pastor of the Central Baptist

Church of St. Louis, contributed a valuable supplemental report designated on the program for Monday as "The Place of the Negro Church in the Christian Life of St. Louis."

Officers of the Home Missions Council for the coming year were re-elected with the exception of the treasurer and recording secretary. The list is: Dr. Charles L. White, president; Dr. Charles E. Vermilyea, executive secretary; Miss Augusta N. Behrens, treasurer; Dr. John McDowell and Dr. George L. Cady, vice-presidents, and Ralph S. Adams, recording secretary. The Council of Women for Home Missions elected officers as follows: Mrs. John Ferguson, president; Mrs. Edwin W. Lentz, recording secretary; Mrs. Orrin R. Judd, treasurer; Miss Florence E. Quinlan, executive secretary; Miss G. Evelyn Morse, assistant treasurer; Miss Laura H. Parker, executive supervisor farm and cannery migrants; associate supervisor, Miss Louise F. Shields. On Sunday, January 24, designated as National Missions Day in St. Louis, 90 addresses were given by visiting delegates in St. Louis churches.

Working Together in Home Missions

THE SPIRIT OF COOPERATION BECOMES ARTICULATE



AFTER a century of individual effort on the part of Baptist home missionary agencies to help make America, there met in conference in Chicago, December 14, representatives of these Christian forces, national, state and city, to begin an intensive study of their kindred tasks. The conference was the result of a feeling on the part of many local and national leaders that only through a coordination of the allied home missionary agencies will it be possible for them to accomplish their cooperative work with the finest spiritual results.

In his opening remarks Dr. Charles L. White, the chairman, said this meeting was like no other the Baptists of this country had ever held, because strange to say, since the Massachusetts Convention was organized in 1802 all the home mission groups had never been together to study the whole work until that day. He sketched the country's development since the Pilgrims landed in 1620, showing how the frontier was pushed westward; the population increased from 101 individuals to 110 millions; the new areas dotted with schools and churches. The Massachusetts Baptist Missionary Convention was organized in 1802, and since that time all

the theological seminaries, national societies, state conventions and city mission societies had come into existence. They were undertaking a spiritual task in this conference, and he believed that no year would pass again without their getting together and seeing the unified vision, looking out into the future with courage and hope because conscious of the devotion and thorough understanding and sympathy of each other. They had one work, and must plan not only to believe in the unity but to make it real.

The first topic taken up was the city mission societies, presented by Dr. C. E. Tingley, who gave facts based on the budget items. There are 14 societies, two of which are as much or more Southern than Northern—St. Louis and Kansas City; and a fifteenth, Newark, N. J., has asked for recognition. These 14 cities have in their employ 119 missionaries working in English-speaking churches and 116 in foreign-speaking churches. This is in addition to the general workers, such as directors of religious education, etc., making a total of 257 workers, not including workers in Christian Centers or in special lines. This is on the budget of \$6,700,000, and our share was only \$500,000. The English speaking work budgeted \$130,232, for-

sign-speaking work \$141,431, with 20 different nationalities represented in the latter. Some of these people are going back to their native land to carry on the gospel there. Figures were also given for religious education; part support of Christian Centers, calling for \$72,868; evangelism, church edifice and property, etc.

The state conventions were represented by Dr. William Reid of Rhode Island, who gave some of the definite impressions made by the two previous days devoted to study of the conditions and problems of the great states comprised in the Northern Baptist Convention. (1) Areas of vast extent. For instance, Montana. The secretary told us that there are 27 state capitals that are nearer the national capital at Washington than a sheepherder in the southeastern portion of his state was from the lumberman in the northwest section. We are dealing with vast stretches of country and with very scattered population. Take the situation in Rhode Island with only 1,250 square miles and a population of 700,000, or 529 to the square mile; whereas Nevada with 11,400 square miles has only 100,000 people, and Baptist churches 120 miles apart. We have these vast areas with scattered population and these small areas with tremendously congested population. Then there are great cities with millions of people waiting upon us for the presentation of the gospel. Then there is the problem of the small church. Do we all realize that more than 50 percent of the churches of the 8,000 or more in the Northern Baptist Convention territory have less than 100 members each. West Virginia with 684 churches has 461 with less than 100 members; and many of these churches have less than 50 members and some less than 25. In Kansas more than two-thirds of the churches have less than 100 members each. Consider the isolation of these churches, their wide separation from each other, making it extremely difficult to develop a denominational consciousness and loyalty, and to arouse enthusiasm in the great movements like our missionary movement. As directors of promotion, as administrators of the denominational program in our areas we must get at the small, loosely organized churches and cultivate them for the denominational program. (2) The vast opportunities presented in our suburban communities. Take New Jersey, mentioned as the dormitory state between New York and Pennsylvania. Here great suburban communities are developing almost overnight, with no churches. Opportunities for building up our Baptist work arise

almost daily in these great suburban centers, which cannot be touched simply because we have no money to purchase land. The same thing is true in Pennsylvania, Massachusetts, New York, and other states.

(3) Our responsibility for the New American. Look at New England with its hordes of people from southern Europe, Rhode Island with its 37,000 Italians in one end of the city of Providence in a great colony and 26,000 in a compact and unified colony at the other end of the city. If Dr. Sears were asked to speak of these vast racial groups in the city of New York or Dr. Soars in Philadelphia they could tell of great populations of New Americans on immensely larger scales.

Then there are the industrial sections of our middle states with their vast populations of Scandinavians, Slovak people, etc. And the Pacific Coast states with their Orientals, Japanese and Chinese, and their increasing Mexican populations which are migrating across the American border into California, Colorado and Arizona. There are 16 churches of Mexicans in Colorado, but what are 16 churches to the hundreds of thousands of these people flooding into these states and creating racial and religious problems for our denomination. Our equipment is totally inadequate to the needs of this work. We lack trained men. We have to use many who are sadly lacking in qualifications and training which would make them successful and suitable leaders in this work.

(4) The large number of unoccupied fields with attractive Baptist opportunities in our country districts. In Montana, in 21 of the 52 counties there is no Baptist work and yet Baptists in larger or smaller numbers are in every one of those counties. Colorado has 416 surveyed communities without a Sunday school, and in one county alone 16 Baptist Sunday schools could be immediately organized into churches had we the money and leaders. That is not typical of the country as a whole, but it is typical in practically all of these new states west of the Mississippi, and also true of many of the older states east of the Mississippi where if we had the money and manhood we could greatly enlarge our work.

(5) The large number of aided churches that at some time or other in their history have been aided, and a great number of which have come to self-support and are now the chief source of the stream of finance and efficient manhood and womanhood on which our denomination depends. Does that not show that the policy of aiding these churches has been a

wise one? This policy should be continued in all the newer states of our Convention, but we ought to develop some consistent and rational policy of gradual reduction of aid, so that monies may be released for other and newer work. The church edifice fund needs to be built up, so that loans can be made to new struggling churches in all the states and to older churches needing improvements and enlargements.

Mrs. Westfall drew a graphic picture of the situation of the Woman's Home Mission Society, which faces also the great congested areas, the vast foreign population, and in addition the Latin American and Negro work. Most impressively she showed how, because of inadequate funds and necessary reductions, the Society had not measured up to its responsibilities to the Indians; had been compelled in the last four years to withdraw 76 missionaries and teachers from its educational work, so that on November 1 it had 86 fewer workers on the field than five years ago; and in the Negro schools had withdrawn from 22 five years ago to 7 today, crippling the schools in many cases. No new work had been taken up in five years. She made one of the strongest appeals of the conference.

The American Baptist Publication Society was presented by Dr. Main, who described its five distinct departments: Business; Administrative; Bible and Field, with 52 missionaries under joint appointment with the Home Mission Society, and expecting to spend \$79,000 for this; Educational, with 62 religious educational directors and women workers, calling for \$123,000; and Religious and Social Education, with a secretary and \$12,000 cost; making the total budget for next year \$260,188. He explained the business success that enabled the Society to try the experiment for one year of relieving the denomination of any part of its distributable money.

The Home Mission Society's spokesman was Dr. Frank A. Smith, who re-

(Continued on page 187)

NOTE

Helping Hand is conducted by Mrs. L. J. P. Bishop; *Tidings* by Miss Miriam Davis; *Around the Conference Table* by Miss Ina E. Burton; *Department of Missionary Education* by Rev. William A. Hill; *Royal Ambassadors* by the Department of Missionary Education; *World Wide Guild* by Miss Alma J. Noble; *Children's World Crusade* by Miss Mary J. Noble. The address of the Misses Noble is 218 Lancaster Avenue, Buffalo, N. Y.



FROM THE WORLD FIELDS



COPIES OF THE 1925 Annual Report of the Foreign Mission Society are still available, free of charge, to pastors, church officials and other persons interested in the work of the Society. The report gives a comprehensive review covering the 111th year in the history of the Society, is a well-printed book of 300 pages, and ought to be in the library of every pastor. A post card addressed to William B. Lippard, 276 Fifth Ave., New York, N. Y., will promptly bring a copy by mail to any address as long as the supply is available.

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REV. THEODORE FIELDBRAVE, director of work among the Hindus on the Pacific Coast, writes that there are six *Swamis* or holy men in Los Angeles who are carrying on religious propaganda among the Americans. He reports that these Hindu mystics have a Sunday school attended by American children. The school is called the Mount Washington Educational Center, the land and the equipment for the institution having been donated by Americans. At the time Mr. Fieldbrave wrote he was planning to make possible the attendance of ten Hindu students at the Asilomar Student Conference, December 26 to January 4.

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ON A RECENT TRIP to the one and only out-station belonging to Chengtu, West China, Miss Beulah Bassett and Miss Gladys Skevington had some very wonderful experiences. The latter, who sailed from the homeland only last summer, enjoyed the trip thoroughly. She writes of her desire to be able to speak the language fluently in these words: "There is much to challenge to future Christian activity and much to hinder progress as well. How I did long to speak fluently so that I might tell the women who were so friendly and courteous about the great love of God which could do so much for them, but perhaps we showed in our smiles and manner and friendliness as much of the true Christian spirit. I hope so."

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THE SUNDAY SCHOOL class of Mrs. G. W. Hicks, whose husband is the missionary among the Kiowa Indians at Saddle Mountain, Oklahoma, has been

interested in the destitute orphans of Armenia, as a gift sent through the Home Mission Society for the Near East Relief work testifies.

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IT IS ESTIMATED that 10 per cent of the 30,000 reservation Indians are afflicted with trachoma and that in some Indian villages one-half of the population is thus afflicted. There are now in Government hospitals for Indians 186 physicians and 124 nurses, and working in connection with them 138 field matrons. In 1880, \$12,000 was expended by the Government for health work in behalf of Indians and the appropriations for 1926 will approximate \$700,000. One of the most valuable services rendered by the Indian missionaries and social workers has to do with the encouragement of Indians to accept medical aid offered by the Government physicians. In epidemics our Baptist missionaries have acted as nurses and deputy health officers.

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SOME OF OUR American friends may not know that our Sendai Girls' School has been under a Japanese Principal since Miss Mary Jesse went home on furlough. Dr. U. Kawaguchi, a graduate of Rochester Seminary and holding a Ph.D. from Chicago, formerly Professor of Church History in our Japan Baptist Theological Seminary, left the Seminary to become Dean of this important Girls' School. When Miss Jesse left for home he became acting Principal, and has made an excellent record. At the last meeting of the Executive and Finance Committee of the Woman's Foreign Board, Dr. Kawaguchi was voted Principal.

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"ON THE FIRST Sunday of the New Year we are to have the baptism of 17 candidates. This is the largest group we have had for baptism for several years, and our hearts rejoice over them," writes Mary Lake from Ponce, Porto Rico.

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SPECIAL MEETINGS at Bacone resulted in the baptism of 46 girls and boys in the outdoor baptism.

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CHRISTMAS SUNDAY has taken on a new significance to the Italian Baptists

of Lynn, Mass., for they witnessed the baptism of five on that day.

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DURING THE FIRST eleven months of the year 1925, over 200 were baptized on the Madira field of South India.

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MEMBERS OF the Jamshedpur church in Bengal-Orissa are putting on an extensive campaign this year to make their church self-supporting. They are planning to raise enough money for their own expenses and for their missionary's salary. Jamshedpur is the great steel and iron center of India, and the Christian church there faces a great opportunity for service.

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TWENTY-SEVEN pupils in the Karen Town School in Moulmein, Burma, confessed Christ as their Saviour during the first week of December. Five months before, 43 pupils had confessed Christ. Mr. C. L. Klein says: "Many other pupils are greatly stirred, as were some of the older persons. Several face the wrath of their parents should they decide to become Christians. So far this year 39 have been baptized."

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ANOTHER LETTER has come from Miss E. Elizabeth Vickland, at Nowgong, Assam, expressing appreciation for Christmas boxes sent via the White Cross. She says: "We have received this year two boxes of Christmas things without the names of the donors. That makes it awkward for us to say 'thank you.' One was a box of miscellaneous, but useful articles and the other a box of beautiful speaking dolls sent through the Rooms. We trust that this little insertion in MISSIONS will reach those whose love and interest prompted them to express themselves in these gifts to our children out here."

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WE ARE ALL interested in Shaohsing, East China, because of the beautiful linens which have been sold in this country from Miss Dowling's school. Mrs. Helen Goddard writes: "Our Shaohsing church has the largest congregation of women in East China, numbering about 150 to 200 every Sunday. These women live here and when they join the church they stay in it to help along."

WEIRTON LIBRARY, at the Weirton Christian Center in the midst of a large milling population of West Virginia, ministers to a large group. Over 100 books are given out on library day. "How my heart aches," writes Miss Minnie H. Jung, "when some of the little ones who have stood in line from 3.30 until 6 are sadly told, 'There is no book left which you could read—come next week!' Our great need is for books for children in the grades between the first and fifth."

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AIKEN INSTITUTE held a "Decision Day" at the close of its Daily Vacation Bible School, which resulted in 179 boys and girls accepting Christ as a personal Saviour.

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RECENTLY, as a result of one address by an evangelist at Hartshorn Memorial College, five girls made the decision for Christ.

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MISSIONARIES of Bethel Neighborhood House, Kansas City, tell of a Polish woman, Mrs. Makish, who began some time ago to attend English classes there after being called upon by one of the workers. Soon she secured her naturalization papers. When she became proficient in English she studied the Bible devotedly. Through her persistence in going out among the women, over 30 others have come into classes at Bethel. Her one complaint is that she did not know of the wonderful Bible and Christ when she was ten years old.

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THE KARENS of Bassein are not only financing their own work but they are sending out their own foreign missionaries. This fall the first native foreign missionary to the Shans starts work in a large, needy field north of Loilem. This man will be as far away from home in point of time as a missionary in Rangoon is from America.

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MISSIONARY THORLIEF WATHNE, of India, recently toured the major portion of the Markapur field, including the most inaccessible sections. Everywhere he was received with great cordiality by Hindus and Christians alike. He says: "I visited group after group of Christians who would say: 'You came here and preached to us. We believed and were baptized, and then you left us alone because you were not able to send teacher or preacher to help us.'"

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THE SPIRITUAL VALUE of the colporteur-missionary work carried on cooperatively

by the Publication Society and Home Mission Society may be gauged in part as its practical results of one year's activities (1924-1925) are reviewed: Families visited, 96,599; hours spent in visiting, 75,776; conversions in homes, 552; conversion in churches, 1,532; baptisms, 972; churches organized, 15; Sunday schools organized, 67; Scriptures given away, 4,918; tracts given away (pages), 2,052,280.

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A FAIRLY ACCURATE knowledge of the proportionate work of the several departments and divisions of The American Baptist Home Mission Society may be gained from the following classification of its missionary personnel, totaling 776: Special field workers, 6; English-speaking missionaries, 52; foreign-speaking missionaries, 201; evangelists, 61; chapel car workers, 10; missionaries on Indian fields, 16; rural church workers, 8; workers in Christian centers, 22; teachers, 300; workers on Latin American fields (not including teachers), 100.

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ONE OF THE missionaries in China writes: "In the midst of disturbed conditions, our determination is to go ahead and do the best we can, praying that the Lord will care for us and for His own work in the way that will do the most to advance His cause. In the meantime in churches and schools and in medical lines we are doing the best we can, and the work seems no less promising than it has been in the past. I think the future is full of promise."

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"DURING THE last Durga Puja, the great annual festival connected with idol worship," writes Rev. A. C. Bowers of Sibsagor, Assam, "ten pastors and leaders came in to help in the preaching. Ten thousand or more people gather here for this festival and it was a wonderful opportunity for preaching and distribution of literature. Evangelists and members of the churches made up several other bands and went to at least two other large Pujas. We cannot know the exact number of baptisms but it is over 100 since the Association meeting in February."

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REV. J. H. TELFORD of Kengtung, Burma, thinks that the Shans are growing more responsive to the gospel message. Since his return, three Shans have been baptized and recently the Royal Prince or Sawbwa of Kengtung sent eight of his daughters to the Shan mission school.

FOLLOWING NUMEROUS evangelistic conferences held under the auspices of the Cooperative Committee, a wholesome promotion of personal evangelism has developed in the States within the territory of the Northern Baptist Convention. Thousands of laymen have volunteered to interview personally the unsaved. The men organize themselves in teams of two each, and receiving an assignment of three or four persons, go out immediately to solicit their surrender to Jesus Christ and the church. The three great objectives of the campaign have been: (1) Revive the local church, (2) Evangelize the unchurched, (3) Conserve the results.

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THE INDIAN SCHOOL at Bacone, Oklahoma, continues to have far more applications for admission than can be accommodated. Beautiful new buildings, the gifts of Indians, have relieved the pressure a little. The old dining room has been turned into a bedroom with many cots occupied; 100 applications for admission to the school were refused at the beginning of the year.

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SECRETARY GEORGE R. HOVEY has announced the necessity of withdrawing support from a number of teachers in several of the Negro schools of the South, which the Home Mission Society has been obliged to throw entirely upon their own resources on account of the shortage of funds. This will mean also the withdrawal of a great stimulus to the leaders of these institutions.

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THE THEOLOGICAL SEMINARY and boys' school maintained at Saltillo, Mexico, now rejoice in a group of three new buildings on a farm of 133 acres just outside the city limits. The enrolment in the seminary continues to be about 30, though the standard for admission is raised to high school graduation. The boys' school is overflowing.

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"I AM WELL and have been very busy," writes Dr. Marguerite Everham from Swatow, South China, "especially since my co-worker was called home. There are eight nurses in training, a dental clinic to be started, and about 150 out-patients and 50 in-patients to be seen daily. My vacation was delayed this year because of the activities of the Chinese Reds, but now I am happily spending a few weeks in the hills. Even here large numbers of patients come daily. Do pray for my work!"

IN DOING the work of the Kingdom and turning over responsibility to the Chinese there are many new problems to be faced, calling for wisdom, faith, love and strength. This is especially true in the medical work, for the Chinese have had more experience in other lines. For instance, among the six million people who speak the Swatow language, there is as yet no Chinese woman doctor, and only a few college graduate men doctors.

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CHURCH EDIFICES are needed in every part of the country, especially in suburban areas. Many appeals to the Home Mission Society for assistance cannot be granted because of limited funds for this purpose.

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SOME OF THE leading chiefs on Indian mission fields are among recent converts. One is doing evangelistic work with a missionary on a neighboring field. On the Crow Reservation there was during 1925 an increase by baptism of 16.6 per cent. The new chapel at the Reno Colony was dedicated March 22. The Indian churches of Oklahoma reported 128 baptisms in 1925. Six of their churches have organized B. Y. P. U., and 46 of their young people are in Christian schools.

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SEVERAL BAPTIST Negro schools have within the last few years reached the stature of accredited colleges, and others are on the point of doing so. This means a better educated colored ministry, better teachers in both public and private schools, and more intelligent leadership in all Negro enterprises. It also means either an expenditure of more money or weak and poorly equipped schools, discreditable to the denomination and unjust to the colored people. Now, when other schools like Fisk, Howard, Tuskegee and Hampton are laying firm foundations, and when the General Education Board is ready to help, is the time for Northern Baptists to come to the aid of the Home Mission Societies to strengthen their Negro schools.

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DR. CLARA LEACH of the Josephine Bixby Memorial Hospital at Kityang, South China, writes: "Last spring a woman was here in the hospital for the fifth time during a period of 25 years. Her change has been gradual but complete. First she said she would not listen to anything about the gospel, then she did listen because she was curious, later she attended church and has become an

active member. Her faith is very strong. This time when she was here she preached to the heathen women in the same ward. One day when her husband came to see her I heard him praying beside her bed. Changes may come slowly in China but the country is going to be won for Christ."

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"THE OTHER DAY a young preacher named Akil from one of the village churches came to Midnapore on business and stopped in to see me," writes Miss Ruth Daniels, one of our missionaries in Bengal-Orissa. "He has been having many trials because of an overbearing retired preacher who has land and lives in that village. Of course this kind of a situation can be most trying but he has endured it and prayed for patience. As he told of the pestering little meannesses about chickens and cows and then lies and taunts, he could not keep the tears back and with trembling voice he said, 'Several times I have gone to the missionary near there and told him of this injustice but each time he tells me just to keep looking to Jesus and then I quickly go back home to try again. But recently I have had great joy. The Lord has blessed me and answered my prayers. Twice on Sundays when I had not been out urging people to come to church, I found the church filled with people, many of them non-Christians from other villages and the Lord helped me in giving them a message. I believe the Lord put me at Rangiam to teach me how to endure suffering and to make me patient.'"

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AFTER THE OCTOBER vacation the girls at Insein, Burma, reported as amongst their vacation activities, leading women's meetings, teaching in Sunday school, starting a young people's C. E. Society, distributing leaflets, witnessing to Buddhist relatives and guests, telling Bible stories, teaching the Bible and Christian songs an hour every day in a day school at the request of the Buddhist teacher.

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MISS ALTA RAGON of Rangoon, Burma, uses Christmas as an opportunity for the town school to help the jungle. The excellent evangelistic spirit which pervades the school is greatly strengthened by the habit of accepting an invitation from the people of a heathen village to visit them for two or three days, giving them a Christmas tree and plenty of preaching.

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THE ITALIAN Baptist Church of Bufalo, of which Rev. Francisco Cali is

pastor, has opened its commodious new buildings and put on a program for the entire community. American families, not of foreign-speaking origin, are finding this church a real home for worship. The community is only partially Italian in population. An enlarged staff of workers, both paid and volunteer, is needed on this field.

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THE INDIAN churches of Western Oklahoma held a conference on stewardship, November 27, at Red Stone. Dr. Bruce Kinney and the missionaries on the Indian fields of Oklahoma were present, in addition to 50 delegates from the churches. The needs on home and foreign mission fields were presented and plain scriptural reasons were given why Indians as well as other Christians should support this work.

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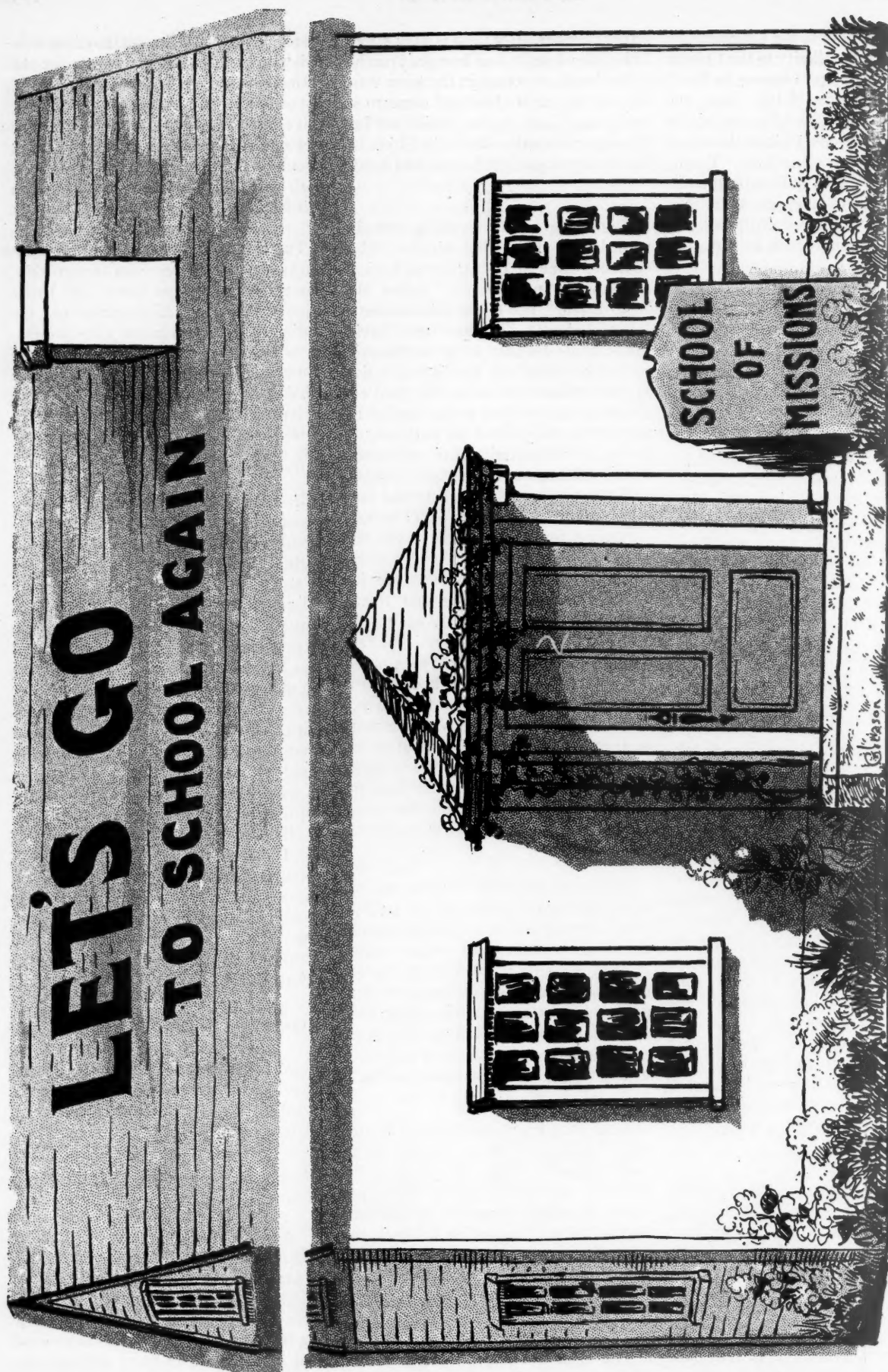
IN SPITE OF the opposition to the teaching of the gospel which has been growing stronger for the last year in China, our Girls' School in Kinkwa went steadily on to the end of the term. The principal, Miss Stella Relyea, writes: "I was sympathetic and careful; went with them to attend one students' demonstration; I also led them when they attended the big union meeting of all the schools in our city. How much they need the Christ spirit in heart and life! We do not know what there is before us, we only know that 'God is over all and we can trust.' I go quietly on in the way of duty, knowing that no unselfish, honest effort done in His name and for the establishing of His Kingdom can fail. Of this much I am sure, if there was not evident progress in every department of our work, there would not be this opposition and persecution. But we must cooperate, help and sympathize with these people as never before."

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OFFERINGS AT Sona Bata in the Congo have been steadily increasing. Last month over 1,100 francs were given. This is an average of about 3½ francs a member. One of the missionaries says: "A franc is a good day's pay to our workmen. Most get less I expect. How many churches can show such a record?"

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THE NEW playground at the Weirton Christian Center, Weirton, West Virginia, has been a great blessing to the children of that mill center. Over 800 have taken advantage of it and are learning to "play together." This is no small task as there are 12 to 15 different languages spoken.



A Reproduction of the Attractive Circular Announcing the School of Missions in the Salem Baptist Church of New Rochelle, N. Y. It was designed by Mr. H. L. Gleason, who has originated many attractive posters and pamphlet covers in recent years. The program on the opposite page appears inside the circular. Copies of these circulars can be obtained from the Department of Missionary Education.

Department of Missionary Education

Missionary Education Institutes

FOR LEADERS ONLY

During November and December the Department conducted a series of Institutes in twenty strategic centers in Pennsylvania and New York. The attendance in Pennsylvania averaged 136 per night, and in New York 140. This number does not include those who attended the inspirational hour, but merely those who registered in the classes. The attendance of 620 men in the twenty Institutes marks the turning of the tide in the problem of interesting men in missions.

The faculty includes the following persons: Miss Elsie P. Kappen, Acting Associate Secretary of the Department of Missionary Education; Miss Alma J. Noble, Secretary of the World Wide Guild; Miss Mary L. Noble, Secretary of the Children's World Crusade; Miss Charlena Elliott, Field Secretary of the Guild and Crusade; Mrs. Leslie P. Swain,

President of the Rhode Island Woman's Baptist Missionary Union; Rev. Robert V. Russell, Associate Secretary of Religious Education for Metropolitan New York; Rev. O. P. Campbell, Director of Religious Education for Connecticut; and Rev. Floyd L. Carr, Field Secretary of the Department. The inspirational messages for the closing hour, known as the Assembly, were made by Rev. V. W. Dyer, pastor of the Rangoon Baptist Church, Miss Grace Daland, Associate Secretary of the Metropolitan Area, and Miss Mabel Lee, Superintendent of the Morning Star Chinese Mission of New York City.

The banner records were made by the Immanuel Baptist Church, Scranton, Pennsylvania, Rev. H. R. Husted, pastor, with an attendance of 226; and the Tabernacle Baptist Church, Utica, New York, Rev. Edward Bleakney, pastor, with an attendance of 228. The total attendance at the twenty Institutes in the two states was 2,767. Mass meetings

were not the goal in view, and the attendance of so large a number of leaders for the intensive study of methods is very creditable.

One day was given to each city. The sessions began at 5:30 p. m., with five classes meeting simultaneously during the hour before the dinner, and the hour following. The assembly period brought the various groups together for an inspiring missionary address. Automobile parties came in some instances from a distance of eighty miles. The interest was great and the benefit certain to be widespread and abiding. The study themes and books for the year, new methods of missionary cultivation in the church and Bible school, and the new plan for developing boys in world-outlook and world-friendship, were presented. The Department plans to cover thirteen states with Missionary Education Institutes during this Convention year.

Reports! Reports!

In the spring the Department's fancy intently turns to thoughts of report blanks. We wish the churches might catch the spring fever also and be as eager about making out the reports as we are about collecting them. It is such an interesting time of year, for all these

SCHOOL OF MISSIONS

SALEM BAPTIST CHURCH, New Rochelle, N. Y.

JANUARY - FEBRUARY - 1926

Special Training Groups

TEACHER TRAINING GROUP—Monday, January 11 and 18—Rev. E. C. Kunkle, Leader
WOMEN GROUP LEADERS—Monday, January 11 and 18—Miss Elsie P. Kappen, Leader

CLASS GROUPS	BOOKS	January 20	January 27	February 3	February 10	February 17	February 24
Adult—Men Wed. 8 P. M.	"Peasant Pioneers" by Kenneth D. Miller	Chap. 1 "European Backgrounds of the Slavs" Dr. Harriman	Chap. 2 "The Slav at Work in America" Dr. Harriman	Chap. 3 "Slavic Community Life in America" Dr. Harriman	Chap. 4 "The Slav Meets America" Dr. Harriman	Chap. 5 "The Slav at Worship in America" Dr. Harriman	Chap. 6 "The Slav and America's Future" Dr. Harriman
Adult—Women Wed. 8 P. M.	"Peasant Pioneers" by Kenneth D. Miller	Chap. 1 "European Backgrounds of the Slavs" Mrs. W. A. Hill	Chap. 2 "The Slav at Work in America" Mrs. W. A. Hill	Chap. 3 "Slavic Community Life in America" Mrs. W. A. Hill	Chap. 4 "The Slav Meets America" Mrs. W. A. Hill	Chap. 5 "The Slav at Worship in America" Mrs. W. A. Hill	Chap. 6 "The Slav and America's Future" Mrs. W. A. Hill
Older Young People Wed. 8 P. M.	"Peasant Pioneers" by Kenneth D. Miller	Chap. 1 "European Backgrounds of the Slavs" Rev. E. C. Kunkle	Chap. 2 "The Slav at Work in America" Rev. E. C. Kunkle	Chap. 3 "Slavic Community Life in America" Rev. E. C. Kunkle	Chap. 4 "The Slav Meets America" Rev. E. C. Kunkle	Chap. 5 "The Slav at Worship in America" Rev. E. C. Kunkle	Chap. 6 "The Slav and America's Future" Rev. E. C. Kunkle
Men's Class Sunday 9:45 A. M.	"From Over the Border" by Vernon M. McCombs	Chap. 1 "Life Above the Border" Dr. Harriman	Chap. 2 "Backgrounds" Dr. Harriman	Chap. 3 "Making Contacts With the Mexicans" Dr. Harriman	Chap. 4 "Education" Dr. Harriman	Chap. 5 "What Mexicans Believe" Dr. Harriman	Chap. 6 "Religious Work" Dr. Harriman
Intermediate Young People (C. W. & W. W. G.) Sun. 6:45 P. M.	"High Adventure" by Fjeril Hess	Chap. 1 "Following the Western Horizon" Mrs. Walter Johnson	Chap. 2 "The Slavic Family at Home" Mrs. Walter Johnson	Chap. 3 "A Long Look Across the Sea" Mrs. Walter Johnson	Chap. 4 "Lonely Strangers in a New Land" Mrs. Walter Johnson	Chap. 5 "The Need for Things Familiar" Mrs. Walter Johnson	Chap. 6 "Youth's High Adventure" Mrs. Walter Johnson
Juniors (Crusaders and C. E.) Sun. 6:45 P. M.	"Better Americans, No. 3" by Herbert W. Gates	Chapters 1 and 2 "What We Want for Our Country" "Good Homes" Mrs. J. A. Clarke	Chapters 3 and 4 "Good Homes for Others" "Schools—A Chance to Learn" Mrs. J. A. Clarke	Chapters 5 and 6 "Good Health" "Play" Mrs. J. A. Clarke	Chapters 7 and 8 "Work" "Friendly Neighbors" Mrs. J. A. Clarke	Chapters 9 and 10 "Peace" "Justice and Fair Play" Mrs. J. A. Clarke	Chapters 11 and 12 "The Rules of the Game" "The Church" Mrs. J. A. Clarke
SPECIAL FEATURES	January 17, 11 A. M. Special Sermon, "The World Program of the Master" Dr. Harriman	January 24, 8 P. M. "Story of the Great Missionary Hymns," Assisted by the Quartet	January 31, 8 P. M. Stereopticon Lecture "Trails of Our Peasant Pioneers" Dr. Harriman	February 7, 12:15 A. M. The Lord's Supper	February 14, 11 A. M. Missionary Address "The Path of Hope" Mildred Kaminski	February 21, 8 P. M. "Story of the Great Missionary Hymns," Assisted by the Quartet	February 28, 8 P. M. Missionary Address "Crises in the Life of a Kingdom Adventurer" Dr. P. H. J. Lerrigo
Boys' and Girls' Story Sermon Sun. 11 A. M.	"The Lone Star" Dr. Harriman	"Judson's Imprisonment" Dr. Harriman	"Livingstone's Narrow Escape" Dr. Harriman	"Mackay's First Convert" Dr. Harriman	"Paton's Wonderful Well" Dr. Harriman	"Dr. Grenfell's Visit" Dr. Harriman	"Keith-Falconer's Life Decision" Dr. Harriman

"Jeliazeta"—The Story of a Serbian Girl—will be presented by the girls of Mrs. Hill's

class during the School of Missions.



months we have been planning, pushing and promoting, and now we are all eagerness to know what came of it, what results have been achieved, what records attained. Of course, the report blanks will not record the quickened interest, the deepened prayer, the enlarged personal service, the increased giving, but much can be read between the lines as you tell of the graded instruction in your Sunday school, or that School of Missions which was so fine, the number of missionary books read by your people, the plays and pageants presented and the Missionary Committee that has been hard at work all year.

But we are not the only folks intently thinking about reports. Your boy comes home from school quite frequently with a report card in his hand; a traveling man sits down to his desk each night to write his report of the day's work; a bank makes out its tabulations and statements with regularity, and the Government requires an income tax report each year and on a given date. In fact almost every activity of our lives has its record-making time. Surely we are as interested in the record in Kingdom business.

Report blanks have gone out to all the Missionary Education and Reading Contest Secretaries and through them to the churches. It was decided by the women in conference in Seattle to make the date for the return of the report blanks April 15, instead of April 30. This means that each church will report the work for the year up to April 15 and return the blank promptly to the secretary from whom it was received.

It will be remembered that churches reporting 100 points according to the

Missionary Education Standards of the Department will receive certificate credit. If this is the first year a church has earned 100 points a certificate will be sent with the first seal in place. In the case of a church winning a certificate in some preceding year, the seal for this year will be sent. The certificate which the Department issues provides for a six-year record with seals of different color for the various years.

In some addition to the recognition of work done in individual churches, the Department also awards a District Trophy. A beautiful silver loving cup will be awarded to the District reaching the highest percentage of points on the Missionary Education Standards in proportion to its membership. The trophy is awarded annually and may be retained by a District until won by another. Last year was the first year this award was offered, when it was won by South Pacific District with Northwestern District a close second. Which District will be the proud possessor this year?

Awards and trophies cannot be determined without reports; careful plan-

ning for the year ahead cannot be done without reports; progress in local churches cannot be noted without reports. Therefore reports, careful, complete, prompt reports! Let's all catch this spring fever and make this a record report year.

Easter Program

The Easter Service for churches and Sunday schools, "The Triumph of Easter," has been prepared by Rev. Francis G. Stifler of Illinois. Two things are emphasized in this service, the Easter message and the Foreign theme for the year, "Prayer and Missions." In it the Lord's Prayer is given in as many languages as possible, and instances of prevailing and triumphant prayer are presented in pageant form. The service is so arranged as to be adaptable to small churches with limited numbers and equipment, and also to commend itself to large churches with greater facilities and leadership. It is free and may be procured from Literature Bureaus or Department of Missionary Education.

(Other Missionary Education News on page 190)

Missions' Geography Lesson

BRIEF DESCRIPTIVE SKETCHES OF BAPTIST MISSION FIELDS

No. 9. HOME MISSION SCHOOLS

History.—In 1867 Nathaniel Colver, Professor at Morgan Park Theological Seminary, formerly a pastor of Tremont Temple, a great-hearted Christian, opened a school for Negroes in Richmond, Virginia. The first attempt two years before had failed. He succeeded in buying for a schoolhouse the old slave trader's

pen and auction rooms, known as Lumpkin's Jail. The rings in the floor to which the slaves had been chained to be beaten, the auction block from which they had been sold, and the barred windows through which they had looked, formed as strange surroundings for a Christian school as the Philippian jail once formed for a Christian church.

Location.—Northern Baptists, through the two Home Mission Societies, are making contributions to 14 schools and colleges for Negroes, strategically located: Storer College at Harper's Ferry, W. Va.; Virginia Union and Hartshorn at Richmond, Va.; Shaw at Raleigh, N. C.; Mather at Beaufort and Benedict at Columbia, S. C.; Florida Normal at St. Augustine, Fla.; Morehouse and Spelman at Atlanta, Ga.; Selma at Selma, Ala.; Jackson at Jackson, Miss.; Bishop at Marshall, Texas; Arkansas at Little Rock, Ark.; Roger Williams at Nashville, Tenn.

The schools named above had an aggregate enrolment for 1924-25 of 5,734, and faculties with a total membership of 292. The educational work of The American Baptist Home Mission Society for Negroes centers at 12 of these schools and colleges and that of the Woman's Home Mission Society at 7.



MAP SHOWING THE LOCATION OF THE NEGRO SCHOOLS IN THE UNITED STATES

Purpose.—A fine statement of the purposes of our colored schools is the following by President Barbour of Rochester Theological Seminary: "A Christian school has the following characteristics: 1. A Christian atmosphere; 2. A Christian point of view in teaching all subjects, especially literature, history, science and philosophy; 3. An emphatic call to Christian faith; 4. A call to enlistment in Christian service; 5. Training for such service. Such a school is both Christian and missionary."

It has never been the aim of the management of the Negro schools to bestow the advantages of an educational institution as a free gift upon the Negroes, but only to bring these advantages within possible reach of all who were willing to work for them. Of inestimable value to the students in later periods of their lives, when confronted by real tests of character, has been this spirit of independence, self-reliance and thrift.

These schools not only have departments for training preachers and Christian workers but are themselves actual evangelistic agencies. Many of them send their students and teachers into the city churches where they preach and conduct Sunday school classes. All of the schools make a definite effort to win to Christ those who have not made any profession of faith. It is a common thing to have a series of revival meetings at the schools at which a large number of the unconverted confess Christ.

A Creditable Alumni.—Many graduates have gone out as crusaders from the colleges and seminaries. Over 5,000 have become ministers. They have become not only defenders of the faith but

defenders of their people. Our Negro schools have educated approximately 10,000 teachers for all grades of schools from college presidents to country school teachers. There have also been educated 700 physicians, 300 pharmacists and dentists, 150 lawyers, and all kinds of welfare workers. The home-makers are by no means least important among the graduates.

Recent Developments.—In their College departments Virginia Union University is nearing the 300 mark, and Shaw University, Morehouse College and Bishop College have passed the 200 mark.

The General Education Board of New York has promised \$300,000 for endowment for Virginia Union University on condition that the same amount be secured from other sources for new buildings and equipment in order to permit the affiliation of Hartshorn Memorial College with Virginia Union University.

New science buildings at Shaw University, Raleigh, and Benedict College, Columbia, were ready for use with the opening of the new year in October. These buildings and the equipment, costing each \$90,000, have been made possible by the vision and through the generosity of the General Education Board.

Budget.—The budget of the Home Mission Society for the Negro Schools totals \$172,351, which amount covers \$69,247.63 from donation sources, \$37,500 from the General Education Board (funds administered by the Society), and \$65,603.37, the income from endowment funds. The Woman's Home Mission Society budget totals \$40,605 from donation sources.



"TIM TURNS BACK PLENTY" OF THE CROW INDIAN R. A.

started that they voted to organize at once.

This is what one High Counsellor said to the pastors in his state. It states the facts clearly and asks two important questions. It might well be a message to all Baptist pastors:

Dear Brother Pastor: You have been hearing of the boys' organization called the "Royal Ambassadors." I want you to know a bit more about it.

Secretary Hill and Rev. Floyd Carr have prepared a splendid collection of Lives of the Great Christian Heroes in World Christianity for the use of boys' classes and Scouts, etc., with the hope that many churches will put this material at work among the boys. The plan is to use any organization to get the boys of your church interested in reading and knowing these great lives.

Will you do two things for me? 1. Will you send me in the inclosed envelope the names of two or more persons who are deeply interested in the boy life of your church? 2. Will you read over the inclosed folder and talk with some of your boy leaders about putting this wonderful material within reach of your boys?

Get me straight. We are not asking you to start another boys' organization. That may come later if the material and the plans appeal to the boys. We are asking you to get some of this really wonderful material into the reach of the boys. If they like the taste of it they will want more. If they don't like it, then we have done our best and can forget about it. We are counting on you to help.

A Crow Indian O.R.A.

W. A. Petzoldt, superintendent of Crow Indian Baptist Missions in Montana, writes: "I desire to organize an initial group of our Crow Indian boys



Helps for Chief Counsellors

The packet for Chief Counsellors is ready, containing all the information on requirements for degrees and programs. It contains the following leaflets: William Carey, Adoniram Judson, John Mason Peck, David Brainerd, John E. Clough, David Livingstone, Marcus Whitman, Four Types of Missionary Work, The Boy's Missionary Book Shelf, S. F. Smith's Poem Saves the Telugu Mission, Missionary Hymns, China's Progress, Origins and Seals of the Societies, Baptist Belief and Practice, and Chart of Baptist Organizations. This packet may

be ordered from the Department of Missionary Education, 276 Fifth Avenue, New York City. The price is 50 cents.

The High Counsellor at Work

The High Counsellor of the Royal Ambassadors in one of our Eastern states, in order to get some idea of how it might hit the boys of his own church, asked two of the teachers to devote a part of the Sunday school time for one month to reading the stories and talking about the Ambassadors. One evening they all came to the Counsellor's home and were so enthusiastic about getting the order

into an Order of Royal Ambassadors and wish that you would kindly send me the material and information that will make this possible. If the plan works with the group we may organize here at Lodge Grass. I would like very much to see an Order established at each of our seven mission stations."

Mr. Petzoldt also sends a picture of a Crow Indian boy, Tim Turns Back Plenty, as the kind of Royal Ambassador material he has to work with. A pretty sturdy looking boy, whose name does not fairly represent his face.

From the "Rhode Island Baptist"

Sounds like a cheer or an Indian Prince or something like it. But it isn't. They are the insignia of our new missionary organization for boys, "The Royal Ambassadors." There's a secret to it, and this appeals to the boys, as only those who pass from Page to Squire to Knight to Ambassador are "let in" on

these mysteries. There's a point of interest in it—by presenting the lives of great missionaries in such a way that they appeal to the interest, heroism, and real life of the boy.

It's going here. One of our young Baptist laymen, Mr. Wilfred S. Budlong, a member of the Norwood Baptist Church, a leader in our Young People's Conference, a District Leader in the Boy Scouts, and a lawyer by vocation, has assumed the duties of High Counsellor for Rhode Island. He's here to help. Any pastor, boys' leader or individual interested in this organization is invited to get in touch with Mr. Budlong at Room 1515, Turks Head Building, Providence, and he will explain the organization and help you organize.

The Royal Ambassadors does not displace other boys' organizations, but fits into their programs, filling them out and giving an added interest with which to appeal to the boys. Let's go!

it was written by the Temple girls of Rochester and not the Niagara Falls' girls. It was, however, the prize song at the Western New York Convention held at Niagara Falls which accounts in some measure for the error.

A Letter from Miss Elliott

Dear Girls: "The command is forward." These words flashed themselves at me as I stood before a monument in one of our New England cities not long ago. Isn't that the call to every Guild girl? Forward in reading contest, Forward in the birthday gift for the carrying on of the Kingdom's work, Forward in our programs each month to make them better and better, Forward in service for others, wherever it may be, Forward in the work for World Peace.

Elizabeth, ten years old, came rushing home from school breathless and excited. "Now we are going to have world peace," she triumphantly announced to us. "All the children in our school are going to write to children in schools of other lands. Won't that bring world peace?"

I am writing this to you from Chicago, where we have been having many Conferences. Everywhere girls are doing such wonderful things.

It is not hard for people with a vision to see far into the future and see many dreams and ideals realized. But the Kingdom goes forward and world peace will come when each one of us lives every day the practical religion which Jesus taught. Lovingly,

Charlena Elliott.

Direct from Our Jubilee Dormitory in Swatow, China

We deeply appreciate this letter from Mr. W. B. Lippard, the Associate Editor of MISSIONS, and I am sure you will be greatly interested in his impressions. Wouldn't it be great if some of the rest of us could go to China and see for ourselves?

My Dear Miss Noble: I am sure you will be interested in knowing that while in Swatow, South China, I made a thorough inspection of the World Wide Guild dormitory on the mission compound. You will recall that a picture of this appeared in some recent issue of MISSIONS.

I wish very much that all the girls of the World Wide Guild could see this beautiful, attractive and well-furnished dormitory. On the first floor I found a well laid out kitchen, dining room, a reception hall and a most inviting lounge, the very atmosphere of which is hospitality and sociability. On the second floor are a number of bedrooms and a bath room.

WORLD WIDE GUILD

"Learn as if to live forever; live as if to die today."

We have been learning all during our Guild year through our study classes, program meetings, reading contest, dramatizations and in manifold ways about our brothers and sisters of varied race and hue in many lands and in our own land, and as the close of our denominational year approaches let us "live as if to die today," and redeem every pledge we have made in behalf of these brothers and sisters.

Just what do I mean?

Our Birthday Fund of \$40,000 has been distributed in quotas to every State, Association and Chapter, and the money goes to the Missionary and Educational work of our denomination through the cooperating societies of the Northern Baptist Convention. Have you received your quota? Did you accept it and pledge it? Have you paid it?

I hope every pledge will be paid in full not later than April 15, and sooner than that if it is possible. If there is anything about it you do not understand, write me immediately. We all want a share in our Tenth Birthday Gift to our denomination. By the way, have you given the "Animated Budgets"? It would visualize for you the work of our various Boards, and it is not too late now to use it. Send to the Literature

Department, 276 Fifth Avenue, New York.

Instead of the usual letters from Guild Chapters this month I am putting in some very helpful suggestions from the chapter in the church at Woodbury, N. J., of which Rev. George H. Swift is Pastor. Mrs. Swift was a member of the original W. W. G. Commission and has always been a loyal friend to Guild activities. The President of this chapter is Mrs. Dorothy Le Dow, and they have some bright college and high school girls who together have worked out the Initiation Service and the Book Supper.

There has been such an insistent demand for a new Initiation ceremony that I am sure this will be most welcome.

Pass on all your bright ideas, everybody.

*Sincerely Yours,
Alvin J. Noble*

A Correction

My apologies to Temple Baptist Guild Girls, Rochester, N. Y.! They should have been credited with the song in January MISSIONS, "I Got a Task," set to the Negro spiritual, "Heav'n." Excuse it, please, and when you sing it, remember

The reception hall, following the Chinese style, extends through the second floor, so that the bedrooms open on a gallery built around a court. These bedrooms are most fascinatingly furnished, each one of them having furniture of a different wood, such as teak, pine, oak, camphor wood, etc. One of the most attractive features is the carving of the Chinese character for "Blessing" in the two windows on both sides of the entrance vestibule. Thus any Chinese entering the building is at once greeted with this Chinese character, signifying a blessing to all who enter.

The girls of the World Wide Guild in placing this building on the compound at Swatow have rendered a most useful service to the missionary cause in South China. Very cordially yours,

William B. Lippard,
Associate Editor.

Initiation Ceremony

BY THE GUILD CHAPTER, WOODBURY, N. J.

The candidates for membership are waiting in an outer room. The Corresponding Secretary stays with them. They are not admitted until after the ceremony begins.

In another room the Guild assembles. The room is arranged with a long table draped in white and holding two lighted candles, the rest of the room being dark. At the table sit the President, Vice-President, Secretary and Treasurer, or if preferred each officer may sit at a little table by herself. Each table should contain a lighted candle. The officers are dressed in white or in the new Guild costume. When the ceremony is about to begin the President addresses the Guild girls, impressing upon them the solemnity of the occasion and asking them to keep praying in their hearts, and to consecrate themselves anew, as the new members make their covenant.

At a signal from the President the Corresponding Secretary conducts the candidates into the room. They are led to the center and face the Secretary. The candidates always wear white dresses (white cheesecloth angel robes will do nicely), white shoes and stockings.

The Secretary advances and says: "You are about to enter upon a most sacred obligation. These girls, with whom you have expressed a desire to unite, stand for the highest ideals in Christian service. Our name, World Wide Guild, is a symbol of our endeavor to unite the whole world of girls in fellowship and service. Please repeat after me our Guild Covenant:



THE W. W. G. DORMITORY IN SWATOW, AND BOULDERS USED IN ITS BUILDING

"Mindful of the millions who are still in darkness because they know not that the Sun of Righteousness has arisen with healing in his wings;

"Remembering the words of Christ, who said, I am the light of the world, and again, Ye are the light of the world,

"I gratefully pledge myself to work henceforth with Him, giving time, money and prayer, that upon such as sit in darkness and the shadow of death, the light of life may shine."

All kneel. Prayer by a member or counsellor: "Dear God, we thank Thee for our girls this year. Give us tact, patience and love enough, give us strength and inward fire enough to lead them. Help us to keep constantly—above and just ahead—the Holy Grail, the overflowing cup of service. (All sing.) Amen."

Song, "The Guild Girl's Way," sung softly but distinctly by the Guild.

The candidates next face the President. (The Corresponding Secretary who acts as guide throughout the ceremony gives directions each time.)

The President says: "Dear sisters, it is a pleasure to welcome you among us. Your presence here and your spotless attire show your willingness to enter with us upon the Lord's great work. May you keep your garments stainless and your enthusiasm undimmed.

"Be not ashamed, my sister, to stand before the proud and powerful with your white robe of simpleness. Let your crown be of humility, your freedom of the soul. Build God's throne daily upon the ample bareness of your poverty. And know that what is huge is not great, and pride is not everlasting. Grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

"It will be our pleasure to instruct you in the history and symbols of our organization. The World Wide Guild was organized ten years ago in September,

1915, by the Woman's Foreign Society. The following January the Woman's Home Society became affiliated and these two Societies mothered the Guild until January, 1920, when it was transferred to the Department of Missionary Education of the Board of Education. The World Wide Guild Commission consists of members from each Woman's Society, Rev. W. A. Hill, Secretary of the Department of Missionary Education, and the Executive and Field Secretaries of the Guild. They approve all plans for the Guild and in the first year they gave us the Covenant you have just repeated, our colors, our flower, and pin, the significance of which you will discover later.

"Miss Alice Noble, our Alma Mater, we love to call her, is our Executive Secretary. In addition each district has a District Secretary, each state has a State Secretary and each association an Association Secretary. (The duties of these workers and their names may be given here.) We belong to the Camden Association and our Associational Secretary is Miss Ina Ashton.

"Girls, you are entering an organization, the leaders of which are the noblest of Christian women. The foundation of our society is service, and with outstretched arms of love we seek to bind together girls from everywhere.

"Repeat the pledge: 'In joining the World Wide Guild, I hereby promise, to engage actively in all the work of the Guild, to attend the meetings regularly, if possible, and to pray daily and definitely for world wide missions.'"

The Candidates then face the Treasurer. She pins on each two bits of ribbon, blue and white, the Guild colors. The Treasurer says: "Our colors are blue and white. Blue is the emblem of courage undaunted. It stands for fearlessness in the face of difficulty. The lovely blue of the sky in the morning, at the noonday, and at evening show hope and

a promise fulfilled. For the blue of conviction many girls have left home and friends, and have given their lives and service to their sisters in foreign lands and in our own. When you look at this color I want you to think of their courage and loyalty. White is for purity. It is youth, lovely girlhood with possibilities untried. It symbolizes the surrender of ourselves in service for others. As you stand there in your humility before God's altar may the lesson of our colors impress you deeply. May you never forget the blue of loyalty to one purpose and the white of complete surrender to Him.

"I can do all things through Christ, which strengtheneth me."

A solo—Consecration song.

The candidates now face the Secretary. She pins on each the little W. W. G. pin.

The Secretary says: "By this little symbol is a Guild girl known. Each member is entitled to wear such an emblem. It marks you as a girl who has stepped out from the throng to serve Christ. Its metal is sterling silver, a symbol of the sterling qualities of Him who is our pattern. In shape it is a diamond, that most precious of all jewels, which impresses upon us that in choosing Christ we have chosen the finest gem, the one altogether lovely. Our colors, too, are here, blue and white, and W. W. G., our letters. World Wide Guild they stand for—our motto, 'the whole wide world for Christ.' Worth While Girls we often say, for we shall be worth while to others if we surrender our lives completely to Christ and mould them in His likeness."

The candidates then face the Vice-President. She gives each a white rose bud (crêpe paper buds are symbolic and beautiful). The Vice-President says: "Our flower is the white rose. In this bud are symbolized all possibilities and opportunities of the new relationship you are entering. As the bud opens into the rose of perfection, may your talents unfold, spreading sweetness and joy in service to all."

"Let the words of my mouth," etc., etc.

Prayer: Almighty God, let us realize the leading of Thy spirit this day, that we may do Thy will. Let us move in the way of life with all Thy children of good will. May the inspiration of Thy grace make us strong and confident, in Christ's name. (All sing.) Amen.

Song of the W. W. G., "Go forward daughters of the King." (Omit second verse, which is sung later.)

Candidates face the President. She gives each a small unlighted candle. The President says: "Your life and mine! A

tiny frail thing! But let us keep our light of purpose shining steadily. (Light candles.) May it be touched with the spark of Divine Power, and our lights, though feeble, will glow with a brightness that will reflect His glory."

"Let your light so shine before men," etc., etc.

Solo: No. 6 in folder, "Let your light so shine, our motto," etc., etc.

The President says: "Service" is our motto: "others" is our aim.

(Enter a member dressed to represent a White Cross worker. She should be the chairman of the White Cross work.)

"Inasmuch as ye did it etc., etc. White Cross work is service for others. We give our needles to Christ and of our bits of cloth. He fashions garments to clothe His people who are needy. We make clothing, patchwork, toys and scrap books. To our missionaries at home and abroad we offer our small gifts to be used in bringing souls to Him."

Song (all)—Song of the W. W. G. Second verse.

President recites:

"When Jesus left Judea in the days of long ago

He gave tender words of council to the ones who loved Him so

And He said to each disciple, as you tarry here below

Just pass the truth along.

Give the gospel to each nation,

Tell of the great salvation,

Favored girls of New Jersey

Help pass the truth along."

Song (all sing)—O, Beautiful our World Wide Guild. (As they sing girls dressed to represent Japanese, Chinese, Hindus, Italians, Mexicans, etc., pass.)

The President says: "You have heard the things we stand for, learned our aim and seen our work. You are now a World Wide Guild girl. We are glad to join hands, hearts and talents in His service. World Wide Guild or Worth While Girls, we call ourselves. Let us try to be worth while to Him, and like the knights of old follow the gleam."

Song (all sing)—Follow the Gleam.

Prayer: Eternal God, whose mercies are over all Thy children and whose love seeketh us in all our days, turn, we pray Thee, our faces toward the light of Thy countenance. May we live in Thy Spirit this day. Amen.

If desired, the song, "O Beautiful our W. W. G.," may be omitted and the foreign representatives may pass through the room while the President recites.

Pointers for You

Missionary Education Institutes.—In addition to the Birthday Parties the

Guild has been a part of the series of Missionary Education Institutes held through the fall in Rhode Island, Washington, D. C., Pennsylvania and New York. Miss Elliott has attended most of these and they have proved very helpful to Guild work.

Record Breakers for New Organizations.

—October has broken all records with 71 new chapters, and November is a close second, reporting 62. Let the good work go on!

Contests.—It is time to speed up now on all of them, the Reading Contest, Theme Contest, and Stewardship Essay, the latter being under Dr. Agar's Department but open to Guild Girls. They all close April 15th and if you do not understand about any one write to me, 218 Lancaster Avenue, Buffalo.

Intelligence Tests.—They are ready and may be secured from 218 or 276. Have you learned those addresses by heart? If not, there is no time like the present.

Annual Report Cards.—You will undoubtedly receive those blue or pink cards for your Annual chapter report the latter part of February or early in March. There is only one answer; accuracy and promptness in mailing them back to your Association Secretary. The value of our invaluable Hand Book each year depends upon you, and your painstaking answers to the questions on the card. We're counting on you!

Tremont, Nebraska.—Our girls are surely pepped up on their reading. Last year we had 4,893 points and 3,000 of that number were for reading. We won in our State Contest and received an American Flag, which the other Guilds say we will have to work hard to keep this year.

Cold Spring, New York.—At our Rally in Newburgh this fall we were apportioned \$25 toward the Birthday Gift, and we have raised \$30 and sent it all to Dr. Farrier. We have also sent a Christmas box to Miss Vickland and a box of clothing in very good condition to Mather School. They were very much pleased with the children's dresses. Some were new, only out-grown by a little girl. We have a "maternity" package nearly ready and also a bed quilt all pieced. Now it has to be quilted and then it is ready for "somewhere."

West Allis, Wisconsin.—West Allis Guild girls had a lovely birthday party. For every member a guest was invited with the hope that she might become a W. W. G. We sat down to a beautifully decorated banquet table at 6.30. Guild colors were used for decorations.

A master candle was at the president's place and a tiny one at that of each girl. For place cards we used our missionaries'

names. When the president had given her greeting the candles were lighted from the master candle and each name read aloud. It was really impressive. After an abundant repast, served by the girls, there were toasts. Such toasts!

Pocatello, Idaho.—We have a lively group of W. W. G. Girls in Pocatello. The evening of November 9th we had our Tenth Birthday Banquet. The week before we had given novel little invitations to our mothers or some one who would be our step-mothers, to be held at the Y. W. C. A. Home. A very interesting program was given by the girls. In the center of the main table was placed the beautiful large birthday cake, surrounded by the Guild's blue candle in low holders. At the close of the program each mother or "step" mother made a wish for the Guild's progress. This year we are trying harder than ever to make our church have the best Christian Life Program record of the state. We are also going to canvass the church members for subscriptions to *MISSIONS*, *The Baptist*, and our state paper, the *Messenger*. This is in addition to our mission study and White Cross work.

Little "Rhody" Heard from.—Our Rally was splendid in every way! We had girls present from nearly every chapter in the state. Miss Slattery was superb. I have never heard her before when she struck such a deeply religious note. Her talk made a tremendous impression upon the girls. One of the nicest parts of the Rally was the lighting of the Birthday Cake when we made our pledges. These amounted to \$1,732, with 16 chapters still to pledge, so I guess little Rhody will be there with \$2,000 all right. We tried to make the presentation of the pledges a real act of consecration, and I think all felt that it truly was.

We had a large round board such as they use for birthday cakes, with 55 candles—one for each chapter—in the holes around the edge. My sister made a very attractive paper birthday cake with a hole in the center like an angel cake in which we had our large candle. With no light in the room except that from our Guild candelabra the girls stood and sang, "Our Guild candle stands for service," then repeated the covenant, and Mrs. Wilkins made a very beautiful prayer of consecration. A gift of \$50 was announced, and with that pledge the center candle was lighted. Then a representative from each group came, announced her chapter, dropped her pledge into the center of the cake, and lighted

one of the small candles from the center one. When all were lighted, one of the little Crusaders from my own church, with a face and voice like an angel, sang "Jesus bids us shine." She sang it unaccompanied, it was just the simple little child's hymn, but it impressed the girls very greatly. We then concluded the little ceremony by singing "Follow the gleam." Twenty-six chapters increased their pledges over last year's with almost no urging on my part. Isn't that fine? We have lost several of the older groups, but some of the new ones are perfect dears; in fact, the whole make-up of all of the active groups, the spirit of loyalty and cooperation of the officers and the girls, are really splendid.—*Sally Coy.*

CHILDREN'S WORLD CRUSADE

"The Christening"

What shall I call
My dear little dormouse?
His eyes are small
But his tail is e-nor-mouse.

I sometimes call him Terrible John,
'Cos his tail goes on—
And on—
And on.
And I sometimes call him Terrible Jack,
'Cos his tail goes on to the end of his back.
And I sometimes call him Terrible James,
'Cos he says he likes me calling him
names . . .

But I think I shall call him Jim,
'Cos I am so fond of him.

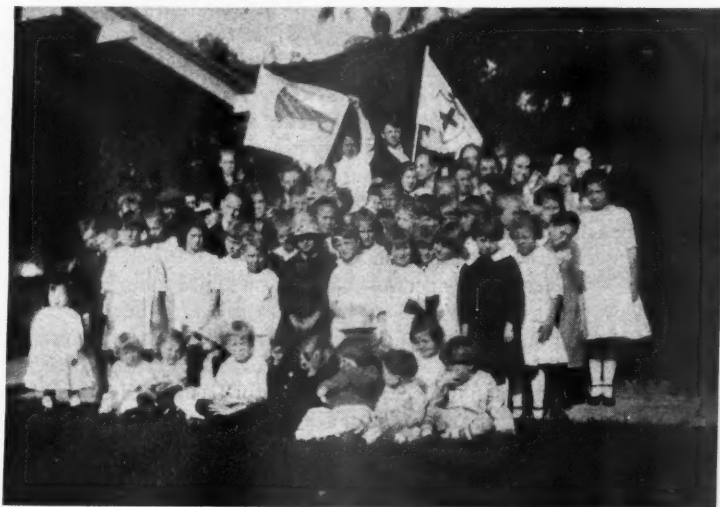
—A. A. Milne.

The Heralds

This month I dedicate our Department to the Heralds, "'Cos I am so fond of them." The idea came to me because I had so many letters asking what Heralds can do, and how to keep within them the consciousness that they have a place in the Kingdom and that Jesus counts on them.

For every impression of that kind made there must be a relative response in the mind of the Leader that the children may make. If they have a place in the Kingdom, what is it? And what does Jesus count on them to do or be? When we read the Bible, it is like reading a letter from Jesus. The Bible tells us what Jesus said to His disciples and He says the same things to us. He said once, "Suffer little children to come unto me." That shows us He wants them in His Kingdom. But they must know Him before they can be in His Kingdom, so we children who know Him must tell the story of Jesus to children who have never heard it. Jesus counts on us to do that. How can we do it?

First by being agreeable and kind to all the children on our street and in our Sunday school, because Jesus loves them too and He wants us all to be friends. Some of those children might like to go to our Sunday school and Herald Band with us. Let's ask them. There are some children who are far away and live in Indian teepees and in Japanese houses whose walls are made of paper. How can we be friends with them, and tell them about Jesus? We hear the stories about them



HERALD BAND AT COVENA, CALIFORNIA

and see the pictures of them and we wish we could go and play with them and see their little baby sisters that go to sleep in a cradle so different from the one our baby sleeps in. But the lady who wrote the story and sent the picture is a friend of little Elizabeth Not Afraid or O Kiku San, and we can send to her, through this missionary lady, a picture book or a doll or a woven mat that we have made and a card on which mother or father has written the words of a Bible verse that we know and repeat to be written. Then we can ask Jesus to bless our little new friends, and it may be we can share with them our money so that a Bible written in their own language characters may be given to them. Of course you will want to know the name of our friend whom we call the missionary; who tells us about Elizabeth Not Afraid, O Kiku San, and others, and tells them about Jesus and us. Miss Ethel Ryan is a neighbor of five-year-old Elizabeth Not Afraid. They live at St. Xavier, Montana, which is right on the map where the Silver Star is. Miss Ryan tells the little Indian children how the star shone in the sky the night Jesus was born, and they love that story just as we do. She has taught them the song that we sing too, "Away in a Manger." Possibly they are singing it this very minute, so let us join them and sing it.

It will be easy to develop the story of Indian or Japanese or Chinese work in some simple way like this, so that children anywhere will have a friendly interest in children everywhere, and will understand that missionaries are our friends and helpers just as they are the friends of other children.

In the following articles are suggestions of helpful methods and materials that have been tried successfully.

About Pirates

What American boy has not read sea stories and pirate stories? In the newspapers in January there appeared an account of a ship in the China Sea that had

been captured by pirates. All the passengers had been robbed of their personal belongings. If you will read Mr. Lippard's article, "Getting Into and Getting Out of South China," in the February issue, beginning with the last paragraph on page 70, you will see that pirates are grim realities on the Chinese coast and that passenger ships are compelled to take extraordinary measures for protection. Then read Missionary F. N. Smith's article, "Where the Chinese Bandits Take Their Toll," on page 73, and you will get an account of coming in actual contact with bandits.

Children's Magazines

Because it was Christ who first recognized little children, only where Christ is honored do little children have their just deserts. So in non-Christian lands there were no magazines for children until the missionaries of Christ of all denominations worked together and provided for the children of China, Japan, and India the same kind of wonderful stories and pictures that American children love.

The first one was *Happy Childhood*, which Crusaders will remember from the pictures that we reprinted from it and asked you to write about. It is called *Foh Yu Pao* in China, and not only children but men and women are eager to get it. General Feng has subscribed for it for his soldiers.

In Japan the children's magazine is called *Shokoshi*, which means *Little Children of Light*. The Christmas after the earth-

quake, when there was so little to give the children for Christmas, the *Christian Herald* paid for enough magazines so that 45,000 Japanese children had one. The missionaries have said they were as eager to get *Shokoshi* as they were food. That is another reason for being thankful that we can help the missionaries.

In India the boys and girls have *The Treasure Chest*. They call it *Bathodmewa*, and because there were more boys and girls there who read English, because of the fact that India is a British Colony, it was published at first in English. But in a land like India where there are so many, many children, they are now printing it in Urdu, Tamil and Marathi dialects.

Ways to Help

Dear Boys and Girls:

Heralds and Crusaders,
Brothers all are we,
On to bring Christ's Kingdom
Over land and sea.

I know some Heralds and Crusaders who sing those words every Sunday as they march down the aisle of the church auditorium, carrying the Crusade and Herald Banner, held high so all the mothers and fathers in the church can see them. These very boys and girls, too, wear a white robe, just like a grown-up choir, and they help their pastor in the responsive reading, and they sing a lovely Response or Prayer Hymn after their pastor has talked to our Heavenly Father. Isn't that a fine way to help in the church?

I know a little girl who came running home from school the other day to tell us that all the children in her school were



WRAPPING AND MAILING "SHOKOSHI," THE CHILDREN'S MAGAZINE OF JAPAN



ETHEL L. RYAN READY FOR CALLING

going to write to boys and girls in schools far across the sea, and she wanted to know if that wouldn't help bring World Peace. We think it will help, don't we?

Charlena Elliott

Heralds in Washington, Iowa

Our Herald Band consists of every child in the Primary Department of the Sunday school. My predecessor as superintendent started the custom of the children bringing money for not only our own local Sunday school but for the benevolent purposes as well. When Miss Hobart visited us three years ago, I was delighted to find there was a children's missionary organization. We soon had a Herald Band and began following national directions as to our offerings.

Our own Sunday school offering is taken up in three baskets—blue for boys, pink for girls, and brown for the teachers. Birthday children are honored by holding the baskets. The missionary collection is taken at the same time in another container or receiver.

Last year, I gave out the trains and explained that each child could fill one at home or bring each Sunday to church as he chose. I bought a cheap toy train with engine, coal car and two coaches. We used that for four months. It was placed on a table and the children passed by dropping in their money. On our blackboard were mile marks, every dollar collected was a mile on the journey. Our goal was \$5, but we almost doubled it by getting \$9.65.

During the summer we gave for the doll factory in China. I had a small jointed doll which I put into a small dish. The children put their money into the dish knowing it was going to help children whose mothers work in a doll factory. Little children need some concrete evidence to remind them where and why things are done or money is needed.

In our closing period we always have a missionary story. Children always like these. I teach in public school, First Grade, and I know how children love stories, fairy and all. They love fairy stories and need them, but they like even better real true stories as of Columbus, Lincoln, the Pilgrims and others of history. My plea is for more available true missionary stories of real events in India, Mexico or New York slums, not made up and probable, but actually true. In this hard scientific age I want children to know God is still alive and at work, not shut up in the ark of the ancient Jews. Missionaries are very busy people I know, but if they could only send us more of

their experiences that children could understand.

We have our four meetings a year for program and work. These are held on a Saturday afternoon. We had bad weather this fall. It poured rain one meeting day, but eight faithful came any way and we had our program with one dear brown-eyed boy dressed as Pedro of Mexico. The next time was better with a good attendance. They brought pencils for Miss Gilbert in Mexico. There was a surprise this time for the children, Christmas cookies and candy.

Last winter we made scrapbooks for Locke, California (Chinese Mission), and some valentines for a mission in Chicago. The lady from Locke responded sweetly with thanks and appreciation which



MISS ELLIOTT WITH TWO HERALDS

pleased the children. We never heard from our valentines. They might have gone astray, and then missionaries are busy, but I was often asked if we ever heard from the valentines. It doubles the fun of giving, if you know your gift was liked and helped some one to be happy.—Carol Forgey.

Herald Helps

Is there anything more in demand by young America than good stories? It seems sometimes as if the appetite for them could never be satiated. And all ages in this day seem to have tasted all kinds and find them good. It was a distinct shock walking one day with a very refined and protected young lady of seven to be accosted suddenly with, "Tell me a story, a horrible story; where they get

lost in the woods and never were found."

A very valuable reference library should be in the process of formation in every church. The Department of Missionary Education puts out every year two and sometimes three series of graded Missionary Stories for the Sunday school. The primary teacher and the Herald Band Leader should preserve the Primary Stories together with pictures they have used with them. These stories are often true stories of actual experience. With these the Herald Programs each year should be filed with the leaflet stories and pictures suggested. Very frequently in these columns books or leaflets are recommended which have been published by some other denominations. If such good material was sorted and filed properly it would be exceedingly useful not only to the Children's Leader but to the other groups in the church, which are often in need of effective stories. Send for a Catalog of Missionary Literature and get some of the splendid material our denomination provides. The Kindergarten Series is rich in material.

Side by side with the stories stand the pictures. For Heralds, the colored pictures are especially attractive. There are the exquisite English post-cards mentioned in MISSIONS in January. There are six in a set, 30 cents a set, and are on China, Japan, Africa and one miscellaneous set. Every church should have the four sets. Then there are the Twin Travelogs which may be ordered from our Literature Department at 60 cents, but are published by the Methodist Book Concern. There are the Picture Sheets on the different countries and mission fields in this country, 25 cents, made up of black and white prints; about 12 or 15 on a sheet. There are six beautiful colored pictures, "To and from School in Japan," 25 cents, and some Cepia prints, of China and Japan, about nine by twelve inches, published by the Presbyterian Board for 60 cents. Many splendid pictures will be found in MISSIONS which should be used, as they show our own work and workers.

The World Friendship Stories mentioned in November MISSIONS are 85 cents each now, and may be ordered from our own Literature Bureaus.

A good dramatization is "How Some Dollies Came To Go as Missionaries." A game, "Across Africa with Livingstone," 60 cents.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
5524 Kimbark Avenue, Chicago, Ill.

Pointers for the Program Committee

While the missionary airplane observer would doubtless note program-making going on right merrily the whole year round, the majority of those who work according to plan and system have seen fit to establish a seasonal association between the great annual festival of housecleaning and the making of the mission circle year book. For such as are already sharpening pencils and assembling ideas and note books, the following suggestions, culled from among many yet to appear, may prove helpful.

Simplifying Missionary Dramatics: I still have my notion that if our women would put as much thought into preparing a program for the missionary club as they do for the women's club, it would be possible to have things really interesting and effective. I wish our women in charge of missionary programs would get a vision of the splendid possibilities in the programs issued by our Board of Missionary Cooperation. Many complain that they cannot do anything with plans so elaborate. Simplify; adapt. For instance, we had to get up a program in a hurry with one rehearsal. Taking the play, "A Dream with a Mission," we had two women commit the dialog as given. When the missionary woman from the church, who had been treated so rudely, went out, Mrs. Van Nice took up her book, read a little and went to sleep. After a few minutes there glided in very slowly a Japanese girl, who stood before her while the corresponding part was read behind the scenes, then vanished. Similarly there followed the Hindu widow, the Finn and the Doctor. When the lady wakes after this vivid dream, she summons her maid and tells her to phone the church missionary woman to come over, and the dialog is resumed according to the text. Many programs lend themselves to an equally simple reduction.—*Mrs. E. C. Whittemore, Waterville, Maine.*

Over the Tea Cups:

"Come sip with us a cup of tea;
Strange forms within you'll surely see,
Of folks from far across the sea."

This jingle with date and place of meeting, name of hostess and sketch of several cups and saucers, constituted the invitation. Wishing to stress the theme of

prayer, sketches of cups and saucers decorated with gold bands and handles were given out to incoming guests, with Scripture references written thereon, these references to be read in answer to questions such as: What did Jesus say about praying? (Luke 18:1); Who should pray? (1 Tim. 2:8); Do Christian workers like to be prayed for? (1 Thes. 5:25). After each passage, the leader made suitable comments, an appropriate poem being introduced at the right point. This constituted the devotional service. Then while Russian folk songs were being rendered on a victrola, a tea wagon was trundled in and placed before the hostess. As she poured the tea, she spoke informally of the subject for the afternoon, "Foreigners in Our Country" (might be "Peasant Pioneers"), particularly of the Slavs. After a few minutes of refreshment with the tea and little cakes, three ladies noted that their cups had tea leaves in and proceeded to have wide-awake visions—not fortune telling—the burden of which was in harmony with the missionary theme. One saw Edward Steiner in his native home, his early struggles and later experiences, another saw Mook in some of his experiences, and the third told a little about Jan, the leader filling in with such remarks as rounded up and symmetrized the themes. It made a very attractive informal meeting.—*Correspondent from Rutherford, N. J.*

A Missionary Musical: This was a successful summer meeting. After reading an appropriate selection from the Psalms, the pastor gave a talk on "Music in the Bible," and offered prayer. Having a shortage of musical talent in the church, we used a victrola to render Negro spirituals, selections from the great oratorios, etc., to illustrate the paper, "Music as an Expression of our Spiritual Life." Then "Music as an Aid to the Missionary" was discussed by the pastor's wife, who brought up some of the little girls and gave a demonstration as she taught them a verse of "Jesus Loves Me" in Burmese. A Swedish friend sang a group of beautiful hymns from her native country, and a young woman in Ukrainian costume sang her native songs. In closing all joined in "All hail the power of Jesus' Name." Guests then repaired to the table, their places being designated by tiny out-

lines of violins made of brown paper with white ink inscriptions. Pencils and paper were provided and a few bars of well known hymns were played successively for guests to guess the names. Refreshments on these flower-decorated tables followed, a larger number being served than had ever before attended a missionary meeting.—*Mrs. George H. Cross, Muskegon, Mich.*

Reciprocity Day: We plan for our June meeting a Reciprocity Day for which we invite the ladies of five different Baptist churches in adjoining communities, letting each delegation contribute one feature to the program—music, a playlet, Scripture exercise or anything else they have used and found particularly effective.—*Mrs. Paul J. Linsley, Whittier, Cal.*

Looking Backward (suggested by department of similar caption in MISSIONS): The program was in the nature of a fashion review, the walls of the room being decorated with fashion plates of periods going back several decades, much amusement being furnished by the grotesqueness and impracticability of some of the styles. Several women dressed in the costumes of the periods they represented then spoke of the progress of the missionary movement at such epochs, beginning with a hundred years ago—even before the women were organized or had thought of commissioning a missionary. The young lady representing fifty years ago wore her mother's wedding dress, while the one from only ten years ago had donned her own wedding dress. Following these were spokesmen in costume from Burma, China and Japan, telling of the blessings Christian missionaries had brought to their respective countries.—*Mrs. G. P. Hill, Hemet, Cal.*

Mission Circle Mustard Seeds—plant them and see how they grow: Whatever the program, we always use the Quiz questions from MISSIONS, and this has increased both the subscription list and the amount of reading done. This year we are going to award a bead bag to the one answering the greatest number of questions correctly in the course of the year.—*Mrs. Wm. Sylvester, Fulton, N. Y.*

Our June meeting was a goodly one in attendance and interest, in response to our advertisement of an Easel Lecture about Our Neighbors. The subject proved to be Porto Rico, and we used the pictures and lecture furnished by the Board of Missionary Cooperation, serving appropriate refreshments at the close. This is an easy way to visualize good missionary information.—*Mrs. F. E. Beach, Binghamton, N. Y.*

Working Together in Home Missions

(Continued from page 172)

garded the Society as a super-organization, whose task was to keep the track clear and help the trains arrive on scheduled time. He spoke of the work in Mexico, Central America, Porto Rico and Cuba. Outside of Latin America and the Indian work the Society had 253 missionaries, not including the Christian Centers, colporters, or certain field workers. These 253 missionaries labor among 21 different nationalities. Very few of these were supported entirely by the Society; practically all is co-operative work. There were 22 evangelists, 7 rural and 6 field workers. He believed that God meant to keep before the cooperating home mission agencies a bigger challenge than the Baptist churches could rise to. Next year there ought to be \$200,000 in the church edifice fund, and a similar amount each year for the next five years.

Other topics discussed were rural projects; the mountain states, from the Canadian Rockies to Old Mexico, with vast areas unoccupied; suburban and new residential sections; foreign-speaking problems acute in the great cities; and new methods of cooperation. A closer affiliation of home mission agencies was considered at length, with unanimous action in favor of it, and a continuation committee was appointed to devise methods and report at the next meeting. The committee consists of Drs. Frank Smith, Heath, Main, Sears, and Mrs. Westfall. "If we are to take forward steps we must take them together," said Mrs. Westfall, expressing the common conviction. The spirit of fellowship and fraternity was to many the most deeply impressive feature of the conference, and contained the largest promise for the future. Mrs. Coleman said: "The magnitude of our work and the oneness of it—that has impressed me. We are living in a day of opportunity in relation to the home mission work. We have seen a new vision. May God grant to us that we may realize each one of us and all of us together what it means to be living in this day of opportunity and to see the dawn of this day of vision."

George Lippincott Says "Thank You"

George is much better, can walk without crutches and has been home three months. Wasn't it fine he could have Christmas by his own chimney. He still has a brace on his leg and goes back to the hospital this month for more treatment. He has been so happy to have



Look what I've bought! (An Indian boy at a sweet-stall)

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by March 20)

Illustration from "Children of India" Post-card Painting Book by Elsie Anna Wood, obtainable from our Literature Bureau at 60 cents.

the letters which the Crusaders have sent that he asks me to thank you all who have written him letters and postcards. Some days fifteen or twenty came, which made it impossible for him and his mother, who is a very busy woman because she has to be father and mother both, to acknowledge them all. His Crusader Leader says he was the first to ask for a Train this year and is a real leader among the boys and girls. We are glad he is better and will understand if we do not hear from him personally.

Mary L. Noble.

January Prize Winners

The first group prize winner this month lives in Cuba, Max A. Montel, age 9 of Cristo. Velma Moore, age 12, of Hutchinson, Kansas, is the prize winner in the second group. On the Honorable Mention list are: Marshall Pattullo, Muskegon Heights, Mich.; Vivian Davis, Foxboro, Mass.; Paul Colbeck, Elizabeth, Pa.; Violet Dingman, Wayne, Mich.; Jane Howard, Mt. Vernon, Ill.; Lois Treadway, Akron, O.; Elaine Harris, Kenwood, N. Y.; Allen and David Phillips, Kennett Square, Pa.; Eleanor Brown, Montrose, Colo.; Joe Cadwell, Broken Bow, Nebr.; and Helen Shaw, St. Louis.



With the New Books

The reviewer repeats what he has said more than once, that there is intellectual profit and spiritual refreshment to be found in reading sermons. When in place of a volume of sermons by a single preacher we have a volume containing twenty-five sermons by different preachers, and these preachers the twenty-five chosen by popular ballot as the most influential preachers of the land, we may be sure of a volume of interest, at least. More than that can be said truthfully of *The American Pulpit*. It is suggestive to note how varied in method of treatment, in style, in approach to subject and congregation, and in effectiveness of appeal, are these sermons by such men as Dean Brown of Yale, Dr. Cadman, Dr. George A. Gordon, Bishops McDowell, Hughes and McConnell, Drs. Jefferson, Campbell Morgan, Truett, Coffin, Conwell, Gilkey and Stone. We are glad to find Dr. Speer in the list. Although not an ordained minister, he belongs in the front rank of preachers. The sermons fairly accomplish the announced aim to "get at the mind of the ministry for the purpose of getting at the mind of the church." Each preacher was asked to contribute a sermon "which springs from your own heart of hearts, and expresses what you consider to be, either in fact or in aspiration, the characteristic note of your ministry." We have only space to say that nearly all of these sermons minister directly to the spirit and bring the Christian message with strength, comfort, assurance, and profound faith; and all of them unite in exalting Jesus Christ as Saviour and Lord. A striking study in contrasts, and an inspiring book for preachers by preachers. (Macmillan Co.; \$2.50.)

Bible Lessons for the Sunday Mornings of the Christian Year, arranged by Bishop Slattery of Massachusetts and adopted by the General Convention of 1925 for use in the Episcopal Church, are intended for home use by individuals who cannot go to church, for pastors of non-liturgical churches who wish to select passages of Scripture during the year that will have a definite relation to one another, for the Episcopal Church, and for the young people, with the aim of stimulating their interest in the Bible and in the church. Aided by four younger clergymen Bishop Slattery has brought

together in admirable form a selection of readings from the Old and New Testaments that will meet with hearty approval in other communions than his own. It is intended indeed for general use, replacing a fragmentary presentation of unrelated Scripture by related lessons from the Old and New Testaments, that both might strike the same ethical or religious note; every lesson discovering "such an arresting passage, long or short, as would force the layman instinctively to recognize that he was listening to very great words out of the Book of Life." Each lesson has a short preface, which is often illuminating. The King James Version is used, but without versification. The idea and the volume are most commendable, and much would be gained in many of our churches if the general principle were adopted of a carefully planned Bible reading. (Houghton, Mifflin & Co., Boston; \$1.50.)

Modern Religious Verse and Prose, an Anthology, by Frederick Merrifield, is not to be put among the ordinary anthologies. It has the merit of comprising a collection of selections in both prose and verse not to be found in previous anthologies, and of rare appeal. Professor Merrifield has the true poetic instinct and a taste that seeks and knows the best in contemporaneous thought and expression. He is assistant professor of New Testament History and Interpretation in the University of Chicago. His wide acquaintance with the literature which he describes as "our better selves thinking God's timeless thoughts after Him" is evident, and his explanatory notes add greatly to the interest. This is a volume of lofty thought and aspiration, and cannot fail to inspire those who place it among the companion-group in the library. (Charles Scribner's Sons; \$3.50.)

The Church and the Sacraments, by W. M. Clow, D.D., principal and professor of Christian Ethics in the United Free Church College of Glasgow, belongs to the *Living Church Series*. It is timely in its scriptural treatment of the Lord's Supper in a day when the High Church party in the Episcopal Church is making so much of the mass. The author states clearly the New Testament basis of the Lord's Supper and exposes the utterly unwarranted character of the mass in Roman Catholic usage. In treating

baptism he goes over the familiar but commonly discarded ground offered in defense of infant baptism and of other forms than immersion. He is not so happy here in holding to a scriptural basis of exposition, and certainly is not unprejudiced or fair in his remarks about the Baptists and "modern immersion." The historical part of the book is interesting. (George H. Doran Co.; \$2 net.)

There is no question as to the interest excited by the short history of the Jews contained in the volume *Stranger than Fiction*, by Lewis Browne. The work is original and brilliant—and must be taken with due allowance as an idealization of a race that has played an influential part in history. The author says that after five generations of scholars have been toiling at "Biblical criticism," "we have come to a new and nobler understanding of all the early history of the Hebrew people. . . . So the first chapters of the story must be retold in the light of the new understanding." He draws a graphic picture of the early days, beginning with "the story of certain half-savage shepherd tribes who struggled out of the Arabian Desert into the fertile crescent, and going on through the remarkable stages of development to the present ghetto in the East Side of New York. The distinction in function between prophet and priest is finely drawn. His treatment of Joshua of Nazareth is enlightening as the view of a romantic writer of today creating history after his own fashion. Like all the rest of the volume it is interesting as a modern estimate since the Jews are not only here but increasing in numbers and influence in many other countries also. Of course, the Christian reader will have the Scripture background by which to judge the historical accuracy of the statements made. If not assured history, it certainly is stranger than fiction. The author believes that the reform Jews hold the key to the future, and has faith in Zionism because it is a movement, he says, of the young men and maidens who are "pioneers" in the rehabilitation of the homeland as a prelude to something greater. (Macmillan Co.; \$2.50.)

Merry-Go-Round, A Pilgrim's Progress Around the World, by Margaret T. Applegarth, with decorations by herself, is another of those happy and ingenious conceits that have made the author the children's favorite. It is really a world tour, beginning with five sessions on the Bible, taking in England and Tyndale, and returning to America after looping the globe. Impossible to describe it. Get it for the children, and you will read it for yourself. (Judson Press; \$1.50 net.)

MISSIONS' PUZZLE PAGE

1 A.J. ks	2 Rearrange 4 letters from READY	3 $\frac{4}{5}$ Lever & a popular sandwich filling
NAMES OF MISSIONARIES		
4  A Familiar Star & a Place of Assembly	5 A 3 letter word which means to prevent progress followed by another 3 letter word describing a sound made by cattle	6 

ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1926. No. 3

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1926, January to December.

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1926.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than March 20th will not receive credit.

A Note for Old and New Contestants

For the information of those who are entering the Question Box Contest for the first time this year, it is not necessary to write out the question as we only require the number of the question, the answer, the number of the page on which it is found, and the work signed legibly.

Question Box and Puzzle answers should be sent to MISSIONS, Contest Department, 276 Fifth Avenue, New York, N. Y.

Prize winners in the 1925 Contests will be advised as near March 1st as possible. Subscriptions that are due as awards will be entered from the date of the present expiration unless other instructions are received. Those who are entitled to books will receive them about the beginning of March.

Following are the reasons why some of our contestants were not awarded

prizes for their 1925 work: Not enough correct answers (four puzzles or fourteen questions must be answered correctly each month); work unsigned; not subscribers; questions not answered, only page number given; answers received after the contest closed on February 1st.

Answers to February Puzzles

1. Schugren.
2. Case.
3. Bistor.
4. Thomas.
5. Downsbrough.
6. Nielson.

Have Patience

Contestants can have little idea of the time required to inspect the answers to questions and be sure the returns are correct. Weeks of time are consumed in this work. Be patient!



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DEPARTMENT OF MISSIONARY EDUCATION

(Continued from page 178)

Bible School Materials

The graded missionary materials projected for April, May and June will not be issued in their entirety as planned. The missionary stories and missionary exercises will be omitted, but there will be three anniversary programs, three portraits, and three great sayings for this period of the year. In these months the Department of Missionary Education endeavors to feature the work of the City Mission Societies, the Ministers and Missionaries Benefit Board, and the Board of Education. Therefore the anniversary programs cover three great men on the work of these interests respectively, Edward Judson, Henry L. Morehouse, Jonathan Going. A circular announcing these and the price will be also placed in circulation.

Anniversary Programs

A booklet of monthly anniversary programs, covering a whole year, will be available for Sunday schools by April 7. This series may be used as alternate or as supplementary to the regular graded missionary materials. These programs feature heroes in many types of missionary work. Some great event in the life of each falls in the month when the anniversary is observed. Hence in using these programs both a person and an achievement are commemorated. Photographs and great sayings of these missionaries in chart form are also to be made available. This series of programs has been prepared by Rev. Floyd L. Carr, Field Secretary of the Department of Missionary Education. These materials may be ordered from the Department or Literature Bureaus. Price given later.

Reading Contest Changes Hands

This by no means should lead anyone to the conclusion that the Reading Contest is not a "going plan." On the contrary it is most popular and has proved to be increasingly successful in creating a missionary spirit and enthusiasm among our people. Nor can fault be found with the promotion of the contest, for untiring have been the efforts of the women who have encouraged the reading of books by men and women and whole families. Why then a change of hands?

From the beginning the Department of Missionary Education has had general charge of the entire contest, but the two National Woman's Societies, through a National Reading Contest secretary and through district and state organizations,

have taken a large part in promoting reading by women and families. They have not only promoted the Adult Reading Contest list in particular, but they have given five traveling libraries to the district which could report the largest number of points secured, in proportion to the church membership. These points were gathered from the entire church group of readers.

During the open forum conducted by the women in Seattle, it was discovered that certain questions were arising over the Reading Contest in the minds of our people. In consideration of the confusion growing out of three organizations conducting the Adult Reading Contest, the two Woman's Boards recommended to the Department of Missionary Education that it take complete charge of the Adult Reading Contest, suggesting also that there be consultation over the lists for the Adult Contest each year, and that the Reading Contest secretaries be retained as far as possible. In accepting this complete charge the Department of Missionary Education acceded to these requests of the Woman's Boards. The secretaries of the Reading Contest are now recognized as appointees of the Department and will have the same relationship to it as do the other Department secretaries. The Contest will now be continued under the leadership of Miss May Huston, Associate Secretary.

As this change is made the Department of Missionary Education wishes to express its great appreciation to the women for the splendid piece of service rendered through the past few years in the promotion of this important plan. Much of the success has been due directly to their faithful efforts. The Department wishes to maintain the fine spirit of cooperation which has marked the support and promotion of the National Missionary Reading Contests.

A New Book Added

In connection with the Reading Contest, at the request of the Woman's Boards, the Department of Missionary Education has gladly consented to add to this year's list the book by Herbert Waldo Hines, Ph.D., *Missionary Education in the Local Church*. It is distinctly a Baptist book, written by a Baptist pastor for Baptist churches, and written at the request of the Department which has published it. It is an invaluable handbook to church leaders who are alive to the importance of missionary education in the whole church program, and an indispensable treatment on the missionary cultivation of Baptist churches through

established church agencies. A ten point credit will be given to it in connection with any list in the Reading Contest. The book may be ordered from the Department or the various Baptist Literature Bureaus. It sells for 90 cents.

THE OPEN FORUM

(Continued from page 186)

Have you ever visualized your programs by the use of the stereopticon slides and lectures on our various Home and Foreign Fields (some of them most attractive "movies"), obtainable from your state headquarters or the national one at 276 Fifth Ave., New York City? Many Forum correspondents earnestly recommend them for putting "pep" into a lackadaisical society.

For one chapter of the study book we cut pretty advertising pictures from magazines, and pasting them on light cardboard, used them to illustrate the text put into story form, the narrator pausing at the right points to permit the passing out of the picture. For example, in the story of Robert and Sue Gladdey, we called it "Their Honeymoon Trip," passing out to the women seated around a long table: (1) A picture of a bride; (2) The ship they traveled in; (3) A village in China where they landed; (4) Their first mission station building; (5) Rats, illustrating their hardships; (6) A tiny baby—their first child; (7) A Chinese man, their first convert, etc. At the close, the pictures were mixed up to be put right in the order of the well-remembered story. The guests were delighted, saying the story had been made so real they would never forget it. (Pictures from MISSIONS could be used to excellent advantage, with even greater verisimilitude.)—Mrs. Helen J. Lynch, McKeesport, Pa.

SUGGESTION: Send to your nearest literature headquarters, or to the National Headquarters of the Board of Missionary Cooperation (see denominational directory on inside cover of this magazine), for a free catalog of literature, lectures and stereopticon slides.

☆☆☆

N. B.—May we remind our readers again that the Forum Conductor carries no literature. For your nearest literature headquarters, see the Denominational Directory on the inside of the front cover page of MISSIONS. Much of the Conductor's time and many a perfectly good postage stamp are wasted each month in forwarding literature orders to activate the programs.

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Mrs. Alice M. Metcalf

Grateful tribute is hereby paid to Mrs. Alice M. Metcalf, of Carolina, R. I. Her home-going on December 29 was from Storer College, Harper's Ferry, W. Va. To this College she had given her services for the past fifteen years. Her summers were spent at her home in Carolina. Her husband, Franklin Metcalf, was one of the owners of the Carolina Woolen Mill. A woman of rare culture and high ideals she exerted a strong influence for the best things in the social and religious life of her home village. She was a charter member of the Carolina Baptist Church, actively identified with the W. C. T. U., and for years was recording secretary of the national Free Baptist Woman's Mission Board. A lover of flowers and nature, a teacher of botany before her marriage, on the death of her husband in 1908 she again devoted her talents to teaching botany and other subjects, this time in our home mission school at Harper's Ferry. She not only gave her services freely, but paid her own expenses, and many a need of the College found its fulfillment through her quiet generosity. The impress of her Christian life will remain on the student life of Storer.—Mrs. Lena F. Dennett.

New Books Received

The Vatican Mission Exposition, by J. J. Considine (Macmillan; \$1.40.)

The Ethical Teaching of the Gospels, by E. W. Burch (The Abingdon Press).

Religious Values, by E. S. Brightman (Abingdon Press; \$2.50).

Christian Work in South America. Two volumes (Revell; \$4).

Greatheart of the Bowery, by John G. Hallimond (Revell).

Bemol and Kosum, by H. E. Wyman (World Book Co.; \$1.36).

What is Faith? By J. G. Machen (Macmillan; \$1.75).

The Old Types Pass, by M. S. Whaley (Christopher Publishing House; \$2.50).

Jesus of Nazareth, by Joseph Klausner (Macmillan; \$4.50).

How To Study and Teach the Bible, by S. N. Vass (Sunday School Publishing Board of Nashville, Tenn.

When You Make Your Will

You Will Surely Need to Know the Exact Corporate Names of Your National Missionary Organizations:

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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Mrs. Justin A. Smith

Mrs. Mary Louise Grose Smith passed away at Morgan Park, Illinois, December 7, 1925, in her eighty-third year. In 1873 she was married to Dr. Justin A. Smith, editor of *The Standard* of Chicago, who died in 1896. For forty-seven years her home was in Morgan Park, a suburb of Chicago. From a tribute to her memory paid by Dr. T. W. Goodspeed of the University of Chicago, in *The Baptist*, the following extract is taken:

"Everybody loved Mrs. Smith. She had the beauty of goodness that was a compelling attraction. Good will looked out of her eyes and 'in her tongue was the law of kindness.' The spirit of Jesus was in all she did and said, and she was so transparently sincere and true that it was evident to all who knew her that the spirit of the Master was the central inspiration of her life. This it was that clothed religion in her with charm and attractiveness. It was this that made the Christian cause the absorbing interest of her life. She gave herself to the church whole-heartedly, was for many years its corresponding secretary and contributed news notes to the church paper. She was devoted to missionary work, was officially connected with the Woman's Baptist Foreign Mission Society of the West, and for many years prepared the missionary news of the women's work for the columns of *The Standard*. She had a distinct literary ability which found expression in at least two small volumes, one of which, 'Among the Stars,' conveyed popular information about astronomy. Her teaching instinct led her even in old age to gather about her a group of girls who came to her home for the study of missions. She is survived by her only son, Henry Justin Smith, during the last two years head of the public relations office of the great university his father had helped to found; two brothers, Dr. Howard B. Grose and Charles H. Grose; and two sisters, Mrs. Emma Eede and Mrs. John W. Weddell."

☆☆☆

Mrs. Alice Williams Linsley, who was born in India, where her father, Dr. R. R. Williams, was President of the Theological Seminary at Ramapatnam, has been ordained to the ministry at Whittier, California. She graduated at Ottawa University and took her M. A. at Redlands, where she became associate professor of English. She has later served as director of education in the Whittier Church, as superintendent of the interdenominational Daily Vacation Bible School, and on the faculty of the community school of religious education.